

THE

# CHRISTIAN REMEMBRANCER.

OCTOBER, 1839.

---

## REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Constitution of the Visible Church of Christ considered, under the Heads of Authority and Inspiration of Scripture; Creeds (Tradition); Articles of Religion; Heresy and Schism; State-Alliance, Preaching, and National Education; in Eight Discourses, preached before the University of Cambridge, in the year 1838, at the Lecture founded by the Rev. JOHN HULSE. By the Rev. RICHARD PARKINSON, B.D. of St. John's College, Cambridge, and Fellow of Christ's College, in Manchester.* London: Parker. Cambridge: Deighton. Oxford: Parker. Manchester: Bancks & Co. 1839. 8vo. Pp. xxxvi. 260.

(Continued from page 520.)

WE propose in this article to consider Lecture II. It is occupied with the discussion of the amount and nature of the authority of Scripture. That this is a most interesting inquiry cannot for a moment be denied. At the present time, too, the consideration of this question would seem to possess a tenfold claim upon our attention: it is in fact the question of the day. Nor, indeed, is this to be wondered at. If the assertion with which the first lecture opens be true, then this necessarily follows. If these be days for "stirring foundations," it is a necessary result of such a state of things, that the plummet and the line by which the structure is to be re-adjusted should be first agreed upon; there can be no settling of the foundation with any hope of durability, unless we can point to some infallible standard of perfection, and also to some master architect, competent to decide on the agreement of the copy with its pattern. Now the consistent Christian is prepared to look upon Scripture as the plummet and the line, and upon the Church as the hand and eye which Christ on earth uses to apply them. He is prepared to regard holy Scripture as the infallible standard of perfection, and the Church as the means employed by the Saviour to

decide when the standard and the thing tested agree. It will then be in this light that we shall consider Scripture. A subsequent lecture will afford to us material for a review of the measure of authority due to the Church. In this article we will seek to determine how far holy Scripture claims for itself, or enables us to claim for it, a binding authority on Christians. Nor do we know of any better arrangement for the elucidation of this point than that offered by the first of the two lectures under our consideration. Mr. Parkinson, in opening the subject, is naturally engaged, in the first instance, with the marked difference which exists in the relative claims to obedience set up by the elder and newer revelation of God's will to man. Having stated the nature of the Old Testament as a law, in the strict sense of the term, with hereditary administration, he proceeds to say,

But, as far as this definiteness of character extends, we discover little corresponding to it in the new law of the Gospel. We find, indeed, a Lawgiver, of a much more exalted character, and entrusted with powers far less limited and defined than was Moses. But the mode of legislation adopted by him differed in almost every respect from his, who was, in several important characteristics, his forerunner and prototype. He propounded no system to his followers at all approaching, in form, to our notions of a legal code. He not only did not write, or anywhere direct his disciples to write,\* any systematic account of the rules of his revelation, or the principles and precepts by which his followers were to be guided, but it is only in the most incidental shape possible that we are enabled to collect what these principles and precepts were. The first four books of what we style the New Testament, consist principally of memoirs of his life, with miscellaneous notices of his doctrines, written by men, who nowhere say, like Moses, that they wrote at the express command of their Master, or that their works contain all that it is necessary to know on the subjects which they profess to treat. The book of the Acts is, in like manner, a short record of some leading events in the early history of his Church, and the lives of a few of his disciples, written, as it professes, in continuation of a work, which had been undertaken rather to remind him to whom it was addressed of the main facts of which he had previously been informed, than to comprise a full and complete narrative of the early fortunes of the infant church of Christ. Again, with respect to the Epistles, they would seem to be the most accidental productions in the world. Some addressed to local churches, and some to individuals; apparently occasioned by slight, and not a few of them by forgotten occurrences; mostly confining themselves to the point immediately in hand, and seldom indeed entering formally and systematically on the great and fundamental principles of the gospel—not arrogating to themselves the character

\* Of course this assertion will be understood in its literal and broad acceptance, that no writer of the New Testament has informed us that he composed the volume of which he is the author at the express command of his Lord. Nor is any reference made to the book of Revelation—a work *sui generis*. We can well conceive that in the forty days after the resurrection, during which period our Lord had frequent and familiar intercourse with his apostles, and gave them full instructions with regard to every thing relating to the kingdom of God, this duty, of recording its history and doctrines, would not fail to be prescribed. But such prescription is not asserted by them in their works; it is rather, like many other important truths, taken for granted; it being doubtless concluded, and reasonably so, by the apostles, that all who held their writings to be inspired, would hold, likewise, that they were written from a divine motive.

of being all-sufficient teachers and expounders of the faith—making no appeals to posterity—and not distinctly professing to have any object beyond the immediate occasion which called them forth. Neither St. Paul, nor any other writer of the New Testament, gives any precept to his readers that his works shall be accurately copied, or carefully treasured up, as a possession for ever to the Church, and as a future standard of religious faith and practice.

And as with the Law, so with the administration of it. We have no family of men set apart, as in the Mosaic dispensation, for the purpose of exclusively guarding or expounding this new religious system; there is as little minuteness in the execution as in the legislation. And though an order of men to whom an analogous and perpetual authority is committed, be carefully instituted, yet their functions are apparently as indefinite, as the law of which they are the constituted guardians and interpreters.—Pp. 31—33.

Nor can a fairer view of the subject be well afforded; though we are bold to confess that we think that, without harshness, a few more, or at any rate, stronger cautions might have been given against the fashionable error of our day,—to suppose that, because the Jewish ordinances are a stumbling-block, and have passed away, that, therefore the christian sacraments, and the rites of the christian church, whose essential impress is humility, are also encumbrances to evangelical holiness, and that because the heralds of the gospel, unlike the administrators of the law, are not hereditary, therefore they are not *continuous*. The very passage before us, independently of the whole tenor of these lectures, and the reverend author's well-known principles, acquit him from wishing to lower the ordinances, or to *un-entail*—if we may so speak—the ministers of the gospel. But in proportion as a writer is sound in his views, and clear in his enunciation of those views, are we jealous lest he should be led by a desire of appearing candid and impartial to understate objectionable truths, or at all events to overstate current objections to received facts, attested by the church of God. We are not of the number of those who think it necessary to let the spectator view the forces of the enemy through a magnifying lens, and to show him our own staff through a minifying medium, in order that his joy at our triumph may be enhanced by surprise at its achievement. Man is very much a creature of prejudice, and where you will find one man who will let the issue decide the relative merits of the combatants, you will find a thousand who, having viewed the battle field, decide that it is impossible but that a contest, where forces are so unequally matched, must eventuate in favour of the more efficiently-accoutred party; and strong in their own conceit that this must be so, they go away, charged with full news of the battle, and all particulars of the victory, long before a sword has been drawn. In other words, we are inclined to think that an argument addressed to the *οἱ πολλοί* is not calculated to be one whit the more effective, because it gives the opponent "every possible concession." We are sure that the concession is often taken, and the consequences rejected. We must not be supposed

to apply these remarks to the work we now have under notice : they are rather aimed at a school of a far different class from that to which our author belongs, though it is true they have been partially suggested by the passage we have just quoted, and another in this lecture, at page 45, where we have it asserted that it is only in "general terms" that a command is given for the performance of that perpetual administration of the sacraments which the gospel enjoins. Now here again we know our author's meaning ; but the phrase is such an one as the sectarian would, with much show of reason, pervert ; and although we are free to admit the force of the following passage, yet we conceive that the divine and continuous origin of the priesthood is sufficiently deducible from the express words in which the original command to "disciple nations" was issued, and which we have always been wont to look upon as the charter of incorporation securing with particularity the perpetual succession of the christian priesthood. Meanwhile, as a twin argument, the following is very valuable.

Now, as the observance of a perpetual rite necessarily pre-supposes the existence of a perpetual order of men who shall be responsible for the execution of it, nothing would seem to be clearer than that, in his intention, a modified form of priesthood followed as necessarily upon the expiration of the old, as his own significant and spiritual rites did upon the now lifeless ceremonies of the typical law of Moses. We can no more conceive a breach in the succession of the priesthood, than a suspension of the administration of the sacraments.—  
P. 45.

To return, however, to the thread of our lecture. Having clearly stated to the full all the *apparent* discrepancy between the Old and New Testament, as regards the authority severally possessed by each, Mr. Parkinson thus goes on to account for it :—

In the first place then, it will be perceived, that the differences which we have remarked upon, are chiefly those of *omission*. The same fulness of detail, accuracy of form, and removal of all ground of mistake, are *not* observed in the New as in the Old Testament. And the first and most obvious reason for this is, that they were *not* necessary. Christianity is not a new religion, but a more complete revelation of one already partially disclosed ; nor is the form which it assumes, or the books in which it is recorded, intended to supersede, but to continue and complete those which had already been long known to the world. Now that distinctness of statement which is absolutely necessary in the promulgation of any new system, is by no means requisite in a scheme which assumes an earlier one as its substantial basis and general outline. In this latter case, the minuteness required is rather to specify what is *not* approved and adopted, than to point out what is continued ; as all bequests in a human testament are held good and binding, unless specially revoked in the codicil which may be appended to it. Taking then this view of the Gospel, with reference to the Law of Moses, we are not surprised, but, on the contrary, hold it to be just what we ought to expect, that no allusion should be made to those points in which the analogy between them is not broken ; and maintain that analogy to be even the more binding, because the new law has not thought it necessary to guard against the possibility of neglecting it. Thus the writers, the books, and the priesthood of the gospel, are not fenced about with the same safeguards,



and recommended by the same irresistible testimony, as those of the Old Testament; for they were built upon the Old as a *foundation*—were addressed to those who were perfectly familiar with it, and were sure to be at once admitted in *all* their pretensions, provided the *substantial* grounds of their claims to credit could not be impugned. The Epistle to the Hebrews shows at once, how far this analogy between the two covenants *might* be carried, and how unnecessary the writer held it to pursue the argument through all its branches.—Pp. 36—38.

Nothing can be more conclusive and satisfactory than this; but as the points of difference between the two dispensations cannot be said to be comprised in matters of *omission* only, our author proceeds to take cognizance of such other objections as arise out of a change in certain portions of the Mosaic economy, as adopted in the Christian scheme; and we have seldom read a more ably put answer than is here given—it turns on the preceptive character with which a type is oftentimes invested. The case of the Sabbath is exceedingly well put; and we therefore extract it.

As far then as the first reason for observing the Sabbath, and therefore one day in seven, is concerned, it is immutable; as far as regards the second, which specified the particular day, it was not only mutable, but inasmuch as the reason on which it was founded was itself a type of something to follow, it was necessarily to be changed when the antitype arrived. The deliverance from Egypt foreshadowed the deliverance of all mankind from more than Egyptian bondage; and as the commemoration of the former of necessity passed away when the actual deliverance had been completed, so was the day on which it was celebrated as necessarily changed for that on which the real and effectual transaction took place. If it would have been absurd to continue to offer the Paschal Lamb after the real Lamb of God had been slain, which took away the sins of the world; it would have been not less so to observe the day on which their earthly deliverance took place, when the day of their spiritual liberation—that of the resurrection of our Lord—was known. The type was, in this case, a precept; and *commanded* the change as clearly, as, in the first instance, it had commanded the observance.—Pp. 40, 41.

At page 46, there is a good note from Davison's Discourses on Prophecy. This is a valuable book; and, putting fair play out of the question, we do not wonder at Dr. Hampden manoeuvring to have the sanction of his name. We cannot better conclude this article than in the summary which the reverend lecturer gives of his argument.

If, then, we have established our point, we have shown that there are reasons for those changes, which, at first sight, appear to give a character of greater laxity to the new law as compared with the old—whether with regard to the priesthood, the alteration of the sabbath and other ordinances, or the strictly legal form of the law itself—reasons which show that the authority of the second law is not less strict and absolute than that of the first. For it appears that the first pre-supposes, nay *commands*, the changes of the second; and thus not only sanctions such alterations, but gives to them all the force of the original statute. The text puts this notion in a striking point of view. It represents the Law as being itself a copy and transcript of the Gospel, as it already existed in the Divine mind—as being a distinct shadow, thrown forward from a pre-existing substance:—"See" saith he to Moses, when he was about to make

the tabernacle, (an abstract expression for the Jewish economy)—“see that thou make *all things* according to the pattern shewed to thee in the Mount.” This is a consideration which appears to relieve the mind of much anxiety, when the New Testament evidence on some of the points above alluded to is brought under discussion. We can then fall back upon the original constitution of the Mosaic Law, and argue from its acknowledged Plenary Authority to that of the New Testament, with a degree of confidence which grows stronger the more closely the connexion between the Old Testament and the New is established. “What,” says Justin Martyr, “is the Law? the Gospel predicted. What is the Gospel? the Law fulfilled.” Or as Hooker expresses it: “The general end, both of Old and New, is one; the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come; the New, by teaching that Christ the Saviour is come, and that Jesus whom the Jews did crucify, and whom God did raise from the dead, is he.—Pp. 48—50.

In our next article we propose to consider the third lecture, which is on the Inspiration of Scripture. The subject is a difficult one, and we think even Mr. Parkinson is not as clear as usual. But we wait.

---

ART. II.—*The Church the Teacher of her Children.* A Sermon, preached at St. Margaret's, Westminster, on Sunday, May 12th, 1839. By EDWARD, LORD BISHOP OF SALISBURY. London: Cochran. 8vo. Pp. 27; 24mo. small edition, pp. 24.

THOSE who are acquainted with the proceedings of the London Board of the National Society, need scarcely be informed of the deep interest evinced in National Education by the Bishop of Salisbury, or of the constant and valuable attention which he has bestowed on the late operations of that most important Society. The earnest zeal also which the Bishop has shown in his own diocese in advocating the cause of schools, and in modelling a board for the general improvement of education throughout the portion of the Church committed to his charge, must be well known to those who have the means of witnessing it. These circumstances give a peculiar value to the sermon which is now before us. Nor will, we think, the perusal of it disappoint those readers who expect to find in it the result of high principle, patient investigation, and sound experience. It is unquestionably one of the very best sermons which the state of religious education in many parts of the country has called forth.

The sermon is on 1 Thess. v. 21, “Prove all things; hold fast that which is good.” And we must be allowed to make some considerable extracts from it.

After remarking that our Lord and his apostles had foretold that the church would not be without severe trials, not only from open enemies,

but also from those who professed to belong to her, His Lordship proceeds in these words:—

The experience of the church in all ages, abundantly confirms the anticipations which the language of Scripture must have suggested from the first. Even the personal presence and authority of the apostles did not preserve the christian community in its infant state from the divisions caused by erroneous views of the truth, or heretical misrepresentations of it; nor did Satan fail in each succeeding age to bring forward vain imaginations and unsound doctrines, whereby the ignorant and unstable were led away, and the faith of "those which were approved" was made manifest and confirmed.

Nor, while the Church was thus exposed to the trials which her Lord and his apostles had foretold for her, did she, on the other hand, neglect the course which had been pointed out for her safety under them. In obedience to the injunction of the apostle, she proved all things, and held fast that which was good. She tried each successive heresy which arose by the touchstone of the word of God, and the received faith and practice of the universal church. "As a guide to direct her children aright, she appears to have had, even in the time of the apostles, a "form of sound words," which St. Paul enjoins Timothy to "hold fast." And, when occasion required, the early creed, to which the name of the apostles has been given, and the fuller successive creeds, called the Nicene and Athanasian, were raised as bulwarks against heretical innovation, and developed the teaching of the church of Christ.—Pp. 2—4, 8vo. edit.; pp. 4, 5, small edit.

Having thus stated the practice of the primitive church, the Bishop points out how the neglect of following ages in imitating her example led to the *innovations* of popish error.

Well (says his Lordship) would it have been had this vigilance of the church been throughout maintained, so as to preserve in its purity the faith committed to her. But the slumber of ignorance, and the deceitfulness of error, came upon her; and they who should have been her guardians, betrayed their trust. Hence, through the dark period of successive ages, baneful superstition overshadowed the heritage of the Lord; and doctrines prevailed therein, and customs were upheld, equally at variance with the revealed word of God, and the practice of the earlier and purer ages of the Catholic Church. Then was Rome enabled to build up her system of tyranny and fraud; imposing on the reason of her subjects burthens too heavy to be borne; smothering the simplicity of the faith with pompous ceremonies and unmeaning forms, making the word of God of none effect through her traditions; and deadening the conscience by substituting a law of works for the faith which brings to justification, and for the inward holiness without which no man shall see the Lord.—P. 4, 8vo. edit.; pp. 5, 6, small edit.

This is followed by a valuable development of the principle on which the Reformation in this country was conducted, namely, a reference to Scripture alone, interpreted by catholic antiquity, as the standard of faith.

But still, in due time, was the old rule again effectively applied. Again, at the period of the Reformation, did our church bring to the proof the whole system of religion as then maintained, and, by the blessing of God, purged it from the dross, and brought out the pure metal, as gold twice refined from the furnace.

Then did our reformers fall back upon the word of God, as the sole and sufficient rule of faith; while they at the same time held that, in the interpretation of that word, the authority of the earliest and purest ages of the

church, the consent of the fathers of catholic antiquity was not to be set at nought by each man's private opinion and unassisted judgment; but rather to be carefully sought for, and reverentially followed and received. Then did they make their protest against all such doctrines as were not either plainly to be read in the holy Scriptures, or clearly to be proved thereby; and reformed all such rites and ceremonies as were either in themselves contrary to the word of God, or which, having been originally "*devised of godly intent and purpose*," had, by the corruptions of men, been "*turned to vanity and superstition*." Then did they frame the Articles of our Church, as a standard of sound doctrine for their own and succeeding generations; our form of Common Prayer, for the expression of the devotions of her children, and the suitable service of Almighty God; and the Catechism, for training up the rising generation in the tenets of christian faith, and in the practice of the virtues of the christian life.

Thus did the Church, when the occasion called for it, "*prove all things, and hold fast that which was good*." She proved all things, and rejected whatsoever was unable to stand the proof—the corruptions that ignorance had introduced, or fraud invented, or superstition conceived. She proved all things, and held fast that which the word of God established as true, which the consent of antiquity marked as sound, and which reason and experience showed to be necessary for the order and quiet discipline of the Church, and to tend to godly edifying.

She thus approved herself to the judgment of her children as a faithful keeper and witness of the word of God, and commended herself to their affections as a careful and tender nursing mother, a safe and unerring instructress and guide.—Pp. 4—6, 8vo. edit.; pp. 6, 7, small edit.

The Bishop next applies the principle to the more immediate subject of his sermon—religious education.

The principle of the apostle, however, to "*prove all things, and hold fast that which is good*," which the Church thus maintained, has a wider application than that it should be confined to the doctrines of the christian faith, or the rites and ceremonies of the Church. The observance of it should be regarded by us as an imperative obligation with reference to all our duties, whether such as concern ourselves alone, or such as influence the condition of our fellow-men. The circumstances of the present day appear especially to call for the application of this great principle to the work of the education of the young.—Pp. 6, 7, 8vo. edit.; p. 7, small edit.

Then having given some important statistical statements respecting the want of education, more especially in the metropolis and other populous parts of the country, and having made some remarks on the defective character "*in many instances*" of the education afforded, the Bishop thus proceeds:—

With the knowledge of these deficiencies, both in the extent and in the quality of the education of the people, it is natural that the minds of men who are sensible of the importance of the subject should be much exercised upon it; and it is natural, too, that various projects should be entertained, some of them distinguished rather by zeal than discretion—some framed rather with regard to immediate apparent expediency than to sound principle—some, perhaps, in which designs of mischief are cloaked under apparent zeal for the public good; and that the views even of those whose intentions are the best, should not always be such as the judgment can approve.

Here, then, it is that we have need to remember the precept of the apostle. Here the Church must recall to mind the wisdom of former days; and proving, by the means which have been given her, her existing institutions; and proving, too, the various propositions now set before her, she must hold fast of the one, and adopt of the other those, and those alone, which her judgment,

enlightened and guided by the rules her Lord has supplied, shall proclaim to deserve her support, and pronounce to be good.—Pp. 9, 10, 8vo. edit.; p. 10, small edit.

The Bishop's review of the chief projects\* now entertained for the establishment of a general national system of education, which is designed to embrace all parties and sects, is so admirable, and the grounds for the Church's withholding her approbation and support from them are so satisfactory, that we are tempted to transfer them to our pages without further remarks.

Doubtless it were the happiest state, did no differences of belief or practice offer any obstacle to the combining in one common system of instruction all the population of our land, so that the nation at large could provide for the nation's wants, and train up all its children in one harmonious system of religious truth. And such would have been the case, had none been led astray to quit the sound doctrines of established truth for various self-devised systems of erroneous faith, and therefore to reject the instruction whereby the Church would train up those within her fold in the peaceful godliness of the christian life.

But since, unhappily, schism has rent and torn that body, which, according to the declared will of our blessed Lord, should have been maintained as one; and those who bear the common name of Christian, differ often in the most important doctrines of the faith, which many hold not aright—hence it is, because some portion of the people will not receive that form of instruction which the Church provides, that others propose different methods whereby their scruples may be respected at the expense of the sacrifice of more or less of the doctrines which the Church of Christ has ever held; or even of the whole body of christian truth.

\* The Bishop adds, in a note to the larger edition of his Sermon, these observations on the Government plan, written, we believe, just after it was first promulgated:—“It will be observed, that though other systems of education have been discussed, no especial reference has been made in this discourse to the plan recently promulgated by the Committee of the Privy Council, appointed to superintend the application of any sums voted by Parliament for the purpose of promoting public education. The extent and details of this plan are at present too imperfectly developed for the author to wish to pronounce a decided opinion respecting it. It has been declared, indeed, not to be a system of education at all; but merely the establishment of a single school. But that school is termed a ‘model school,’ which, of course, implies that it is set up as a pattern by which other schools should be regulated. And in so far as this model school is formed on the principle of combining the members of different religious persuasions in a common system of religious instruction, it is obvious that some of the objections stated to another system will bear upon it. Nor does any sufficiently satisfactory remedy appear to be provided for this, by the division of religious instruction into ‘general’ and ‘special,’ and the provision for the latter branch by licensed ministers of different sects. For while one probable consequence of this will be to establish in the school as many licensed teachers of religion as there are considerable sects in the country, it is also to be feared that what is called ‘general’ religious instruction may prove to be the inculcation of morals without doctrine; while ‘special’ instruction, under such circumstances, would be apt to become a statement of doctrine without practical application of moral duty. The author cannot but express his regret, that the necessity (which he does not deny) of admitting Dissenters to the participation in the advantages of a grant in aid of education from the public funds, should have been held to carry with it the necessity of communicating those advantages by means of a common and combined system. Whereas he believes that the good proposed might have been effected more easily and unobjectionably by the adoption of a different plan; either by making use of the agency of the National Society on the one hand, and the British and Foreign Society on the other; or by the establishment of separate training schools, under the immediate control of the government, but on the system respectively of those societies, so far as religious instruction is concerned.”—P. 18.

Thus, some would desire that the instruction given in our schools should not embrace the Scriptures or the subject of religion at all, but should leave this to be taught by parents at home, or by the ministers of religion on the Lord's day. Thus, they say, all could be jointly instructed in that secular knowledge about which all agree: all could be trained together in those moral duties which men of every different creed admit; while the parents in each case would be left to provide for the religious instruction of their children, and for training them up in such system of religious truth as they themselves receive.

But when we consider what this proposal practically is, we find, that, under the operation of such a system, religious instruction, thus excluded from the school, would but too generally be consigned altogether to neglect; the parents of children in the lower orders of society being not only commonly incapable of conducting the religious education of their children, but frequently uninterested about it. Who, indeed, that is practically acquainted with the condition of the lower population either of our manufacturing or agricultural districts, could for a moment suppose that that could be a satisfactory system of education, which, in its most important point, was left in their hands? Is not the uneducated state of our population the very evil for which we are seeking a remedy? and how then can they, who are uneducated themselves, educate others? How can they, who have not themselves been trained in christian truth, train their children therein? How can they be expected to provide for the due instruction of their offspring in religion, who have not learnt to value its blessings for themselves? In this system, therefore, the one thing needful would in fact be very generally neglected; and would also, in theory, be made of little account, when it appeared as if the rest of education could be carried on without it; and also another false principle would be established, viz. that morals can be separated from religion, and from those Scriptures from whence we learn alike the will of God and the duty of man.

In short, when we prove this scheme of education, we find it one which we may not adopt and maintain. The Church cannot undertake to teach moral duties, without reference to the divine law. She cannot sanction any system of national education which excludes the word of God; because she holds that christian morals are founded on christian faith, of which faith the Scriptures are the sole and sufficient rule to which all teaching must refer.

But it is less necessary to dwell on this head, because the plan of education spoken of above is one which finds but few advocates, the general opinion of the country imperatively requiring that religion in some form or other should be made the basis of the education of the people.

Another, and a far more specious proposition, would admit the letter of the Bible, as being that which all who call themselves Christians agree to receive; but would exclude all formularies of faith and systems of instruction in the doctrines of Christianity, confining the religious teaching to the bare letter and grammatical sense of the words of Scripture, and not allowing any deduction to be drawn from them whereby offence could be given to the opinions or feelings of the members of the most conflicting sects.\* This is a system which meets with many supporters, which is carried on by a large and influential Society, and which the Church is urged to receive in lieu of that instruction by which she has hitherto imparted to her children the knowledge of christian truth.

But when we prove this scheme, specious as it is, we find, in the first place, that if carried out to its *legitimate consequences*, it must exclude the whole body of revealed truth, and leave nothing of Christianity but the name, inasmuch as there is no doctrine which is not the subject of objection to one or other sect, and each, if the principle be once admitted, may as fairly require its scruples to be respected, as others theirs. If the Baptist may claim that the sacrament of regeneration be not named to those whom he deems no fit recipients of it, the Quaker may equally require that both the sacraments be altogether omitted,

\* Evidence of H. Dunn, Esq. secretary to the British and Foreign Society, pp. 59, 60.



as neither of them is received by him. If the Independent or Presbyterian is to succeed in causing to be suppressed what may be deemed the less important doctrines about which they differ from the Church, the Socinian has an equal right to demand that out of respect for his conscience the doctrines which are at the foundation of Christianity itself—the atonement of the Divine Saviour, and the sanctifying agency of the Holy Spirit—be banished from our schools.

But the Church deems not so. Her commission is not only to teach the truth, but the whole truth. She may not suppress any, the least tittle, of the counsels of God, in tenderness to the errors of men. She cannot sanction, even in any degree, a principle which involves such consequences as these—a principle, which in its *natural results* would strip the gospel of all its peculiarities and all its power, and substitute the cold abstractions of philosophic morals for the living principles of faith and love.

But it is argued that such consequences as these will not follow, because the reading of the letter of the Scripture is sufficient to guide the mind to a knowledge of Scripture truth. The essential doctrines of Christianity, it is said, are so plainly written as not to be mistaken or overlooked; and if, therefore, the Bible itself be read in our schools, there is no reason to apprehend that the scholars will fail to obtain from it a sound and sufficient knowledge of the doctrines of Christianity.\* But if this be so, whence is it that there are so many heresies and perversions of the truth among those who equally profess to receive the Bible as their guide? Is it not the case that every heretic in every age has received the Scriptures, and appealed to them, however wrongfully, in support of his errors or misbelief? Or if men be thus liable to go astray in the interpretation of the word of God, are *children* indeed competent to interpret that word to themselves? Are they sure to collect for themselves, from the bare letter of Scripture, a correct system of religious truth, and a sound code of moral law?

The Church, my brethren, has never sanctioned such a view as this. She has ever held, that to omit to convey to her children the truths she knows, and to leave them to derive them themselves by their unassisted reason from the word of God, would be to abandon her office as a faithful witness and keeper of the truth,—would be to launch those committed to her care into an ocean of uncertainty and doubt, a sea without a shore, and with no pilot to steer the ship,—would be to sanction a system in which Ignorance would be its own guide, Presumption its own instructor, and Error its own judge: and that would be truth which each man's rash opinion devised for himself; and every man would, without blame, believe—and why, therefore, should he not also do?—that which is right in his own eyes.

The Church, while she upholds in its full force the plenary authority of Holy Writ, as the rule of faith, does not deem that children are capable of unfolding that volume for themselves, and of drawing from it, by their unassisted abilities, correct views of religious truth. She holds it to be her duty to train up her children, not to leave them to train up themselves; to teach them, not to leave them to teach themselves; to commit to them those truths which she has received, not to commit it to chance; whether they discover those truths or not. She, therefore, as I have said, framed, for this end, her Creeds in the days of primitive purity, her Articles and her Catechism, when she freed herself from the dominion of Rome, as standards of sound orthodox faith, and guides to train up her children in the same. And these things, by God's blessing, we will maintain.—Pp. 10—17, 8vo. edit.; pp. 10—16, small edit.

We cannot take leave of this sermon, without expressing our gratitude to the Bishop for having published it in such a form as to enable it to be placed, at a most trifling cost, in the hands of every member of the Church who can read it; a result, we conceive, much to be desired.

ART. III.—*Ancient Christianity, and the Doctrines of the Oxford Tracts.* By the author of *Spiritual Despotism*. London: Jackson and Walford. Dublin. W. Curry, Jun. and Co. 1839.

WE hope to stand excused in the judgment of our readers if we should be found to advert once and again to the controversy, which has been recently set agoing by the writers of the Tracts for the Times. That the circumstance of long-neglected topics being mooted afresh by men of such profound erudition should attract universal attention, is just what might have been anticipated; nor can it be denied, that the subjects which they have undertaken to treat of are, many of them, most intimately associated with the very nature and constitution of the Holy Catholic Church. This fact alone would, of itself, be sufficient to raise up a host of clamorous assailants, who would of course be the more noisy in proportion to their shallowness, and the more crafty the less sincere in their attacks. But it does not therefore follow, that the views entertained and promulgated by the accomplished divines of Oxford should meet with general acceptance, even amongst the wise and the true-hearted. There is something (we will not say as much) of peculiarity as of apostolic teaching in the system which they are so strenuously advocating. And it may admit of a question, even in the minds of those who really love the Church, whether certain points connected with her outward administration have not been thrust too prominently forward, and invested with an air of importance that could scarcely fail of exciting the ridicule of the profane, and making the cautious hesitate and stand aloof. Again, it is not very probable that the majority of churchmen will consent to tie themselves down to any factitious mode of interpreting the Scriptures, which these ripe scholars may see fit to prescribe, either at their own pleasure, or on the authority of the ancient fathers. For ourselves, we should be content to rest the pretensions of our Church upon the broad and well-defined basis of those catholic principles which are so distinctly enunciated in the writings of our venerable Reformers. And whilst we receive and acknowledge with heartfelt gratitude the boon conferred upon Christendom by these uncompromising defenders of the faith, we would rather gaze with reverential awe upon the goodly superstructure which these holy hands have reared, than assay to mend or meddle with a building, "so fitly framed together," and exhibiting on every side such just and beautiful proportions. There is no saying to what extent of unhingement, or if we may be allowed the expression, of moral dilapidation, the sacred edifice may be exposed, if but the tiniest stone be loosened or shifted from its appointed place.

In the Letter of Dr. Pusey which we were compelled to allude to so

cursorily in our last number, we abstained from offering any comment upon the chapter devoted to the doctrine of celibacy, because the subject in general is at present undergoing a very clear and rigid examination by the author of *Spiritual Despotism*. Turning, however, to the letter in question, we perceive that there are certain commendations lavished upon the "lonely course" of the unmarried servants of the Lord, in which few perhaps will be inclined to sympathize, and still fewer desire to share. Celibacy is extolled as "the more excellent way," as a "higher way," whilst the "sanctified virgin estate" is lauded as a holier condition than that of matrimony. Further on there is a sentiment broached, which, if not directly mischievous in its tendency, will at least appear to less ardent minds to savour somewhat of the enthusiastic. It is this:—"If the degraded population of many of our great towns are to be recovered from the state of heathenism in which they are sunk, it must be by such preaching of the cross, wherein it shall be forced upon man's dull senses, that they who preach it have forsaken all to take it up and bear it after their Lord."

And here let it be borne in mind, that the superior efficacy of the unmarried pastor's ministrations is not attributed to freedom from the domestic anxieties which the wedded life invariably brings along with it, but is made to flow entirely out of that visible sanctity, which "the sterner grace of self-denial" has thrown around the person of him "who can find no rest in the ordinary and even paths of life." We shall not have space to follow the learned writer, whose work we have announced at the head of the present article, through more than the first of the three numbers which have already appeared; but we cannot refrain from extracting a passage towards the conclusion of the last, which very appositely exposes this high-wrought notion of spiritual preeminence.

So long as religious celibacy rests upon the plain ground of utility, it will keep within narrow bounds, and the practice may be exempt from peril; but the moment it is propounded as an object of spiritual ambition, or as a lofty distinction, many motives, and some of them of a very impure kind, will come into play, impelling multitudes to snatch this glory, who have sadly mistaken their personal call. Only one course of events can then follow; namely, the prevalence of frightful abuses. If religious celibacy be a glory and a beauty, in itself, the clergy must not leave this advantage to the laity. This were as if the brightest military courage, the freshest laurels of war, neglected by the officers, in an army, were left to be the distinction of the privates. Then if some of the clergy arrogate this professional virtue, all must at length pretend to it.

But we must go back, and will therefore proceed at once to the subject-matter and design of the work itself. In the Dedicatory Letter, the writer expresses his full concurrence in "the mode of repelling the pretensions of the Romish church, recommended by the writers of the

Oxford Tracts ;" as being "in substance, an appeal from the alleged authority of that church, to a catholicity more catholic, and to an antiquity more ancient." But the point of disagreement between our author and these divines is, "as to the extent and conditions of the deference that is due to the practices and opinions of the early church." Having then stated his own qualifications for forming a competent decision on this preliminary subject, he goes on to show that a peculiar disadvantage attaches to each of the accredited religious parties among us, to whom it is natural to look as the opponents of the Oxford divines. These parties are severally designated as those "staunch and well contented Church-of-England men, who are accustomed to admire the fathers on no account more than that of their wisdom in carrying amendment just to the point where it actually stopped, and no further ;" "the political adherents and champions of the *establishment*"—"that estimable portion of the clergy—call them not a party, which has conventionally (and *we add* somewhat invidiously) been designated evangelical ;" and to close the list of the inefficients, the whole body of dissenters. We shall not wait to offer any remark on the assumed obstacles which are thrown, rather gratuitously, in the way of the first of these classes, but allow the writer to state, in his own lucid and straightforward language, the position he has taken up for himself in the present important discussion.

The writers of the Tracts for the Times, have not as yet effected the indispensable preliminary work of defining the legitimate authority of the ancient church, and setting it clear of the many perplexities that attach to the work. Until this be done, they, in asserting this authority, and others in impugning it, are beating the air. In the following pages an endeavour will be made, and will be repeated from different starting points, so to exhibit the real religious condition, and moral and spiritual characteristics of the ancient church, as may go far in aiding us to draw the line between a due, and an undue deference to this alleged authority.

What we have to inquire about is—the actual condition of the christian church from the apostolic times, and downwards, toward the seventh century. We regret exceedingly, that our limits compel us to pass over many excellent and pertinent remonstrances against the application "of *any* comprehensive terms, either of admiration or contempt, to a body and series of writers, stretching through seven hundred or a thousand years ;" but the following extracts suffice to show how far the author appreciates the benefits which the singular providence of God has secured for later times, in the preservation of the various memorials of the early and intervening ages :—

It must be admitted, that *all things* are now amply and indubitably laid down in the apostolic writings ; and in a few instances this indeterminateness, or inconclusiveness of the canonical books, affects particulars in which we *must* make a practical choice, and must adopt either one course or its opposite.

Now, what had in fact been done, or recommended, or allowed by the apostles, in the churches they personally founded, or governed, could not but be thoroughly known in those churches during the lapse of a generation or two; say at the least forty years. But we possess the various writings of the men of the approximate generation, and therein find, as is natural, diversified statements, and innumerable allusions to practices and to opinions universally admitted as of apostolic origin. Let us sift this evidence as we may, (and it demands, as we shall see, to be severely sifted,) and let it be reduced to the smallest possible amount, yet there remains what no man in his senses can deny to be a mass of good historical evidence, touching such or such points of apostolic christianity. Shall we then listen to this evidence, or, at the impulse of some inexplicable qualm, resolve not to hear a word of it? Or, are we in fact so destitute of historical acumen, as to render it a hopeless task to discern between the genuine and the spurious in this body of materials? And so, in matters of exposition, how light soever we may esteem the judgment of the ancient commentators, they possess, at the least, (or many of them,) a vernacular familiarity with the canonical phraseology, to which it is arrogant and absurd not to pay a respectful attention. Shall the men of eighteen hundred years hence—the critics and professors of the universities of Australia and New Zealand—pretend to understand the language and idioms of the divines of the seventeenth century, far better than we do of the nineteenth?

As our primary object, on the present occasion, is to put our readers in possession of the method in which the question at issue is handled in the work before us, we shall prefer doing so in the writer's own words rather than our own. Let him speak for himself:—

Meaning no more, then, than to do my part, however small, I shall attempt, in this line, what the occasion seems to demand. And in doing so, instead of carrying forward a multifarious inquiry, concerning twenty topics of early opinion and practice, I shall select, in this first instance, and confine myself to, a particular topic, and shall clear a path, as I go, right onward toward the highest antiquity. But then this selected subject of inquiry must be one, not of an incidental, but of an intrinsically important kind; and it must intimate alliances with the entire ecclesiastical and religious system of antiquity; and it must, from its peculiar character, be well adapted to the general purpose of bringing, vividly and distinctly, into view, the general, and the special merits and faults of the times in question.

Such a subject, recommending itself to our choice, with singular completeness, by its conformity with the above-named conditions, is found in the ancient, and the universal opinion entertained in the christian church, concerning the merits, and the spiritual efficacy of celibacy, and especially of uncontaminated virginity; taken in connexion with the practices thence immediately resulting, and the sanctioned institutions to which, in an early age, it gave rise.

The concluding pages of the present number are occupied in applying this subject to the test of catholicity insisted upon by the Oxford party—the *quod semper, quod ubique, quod ab omnibus* of Vincent of Lirin. But a more indisputable authority still is claimed for this doctrine by the party in question. In the letter of Dr. Pusey, from which we have already quoted, we find a solemn sanction awarded to this element of ancient Christianity. "The preference of celibacy, as the higher state, is scriptural, and as being such, is primitive." But are we to infer from hence, that celibacy was practised and maintained

In the primitive ages on the principles advocated by the author and first preachers of the gospel? If it be so, then indeed ought we to court any inquiry into the fuller development of this goodly discipline, and shall be infinitely indebted to the author of Spiritual Despotism for directing our attention to this neglected article of our most holy faith.

---

ART. IV.—*The Church a Gift of the Saviour; wherein and whereby the Holy Spirit acts as the Teacher and Guide of God's Children. A Sermon, preached in the Church of the Holy Trinity, Salford. By the REV. ALEXANDER WATSON, B.A. of Corpus Christi College, Cambridge; and Licentiate in Theology of the University of Durham; Curate of St. Andrew's, Ancoats. Published by request. London: J. Burns. Manchester: Banks and Co. Pp. iv. 29.*

IN our last Number, we gave a brief notice of this excellent Discourse, but, on a reperusal, we find so much sterling matter that we cannot deny ourselves the pleasure of again reverting to it. The public mind is at this time distracted by controversies respecting the steps we are bound to take for the formation of our religious faith; but they take a view of the subject directly at variance with propriety, or, indeed, truth—looking at faith as a mere thing of “shreds and patches, the gathering of which into a continuous whole” may be the work of every isolated individual. Under such circumstances it cannot be unprofitable to inquire how far Scripture authorizes this assumption; and whether, in order to the understanding of the word of God, it is not necessary that some should guide us.

Such, in a great measure, is the line of argument taken by Mr. Watson; and, certainly, we never saw a subject handled in a more conspicuous and convincing style. He has, in fact, said so much and so well on this point, that we have vainly sought for arguments to strengthen his position, and therefore we cannot choose but lay before our readers that portion of the discourse which has made so powerful an impression on ourselves.

The minds of men are at the present moment convulsed with controversies with regard to the steps we are bound to take for the formation of our religious faith, as though that faith consisted of a thousand shreds and patches, the gathering of which into a continuous whole, was to be the separate work of every isolated individual! The recent contest concerning the education of the people has tended to the still more general agitation of this question, and it would seem from the almost unanimous voice of churchmen, and the united protest of a large body of seceders, that the written word is not in itself a sufficient guide to the right perception of its own statements. It will not therefore be unprofitable to inquire how far Holy Scripture claims for herself



the power of guarding her own assertions from misconstruction, and whether she claims an all-sufficient converting power independent of personal teaching. We hesitate not then to affirm, that Scripture contains no single passage which goes the length of asserting, that the Divine Author of Scripture has armed that Scripture with the power of providing the reader with his religious creed, if that reader's mind be previously a blank so far as religious convictions are concerned. Do not misunderstand me, — I do not say that Scripture is *insufficient* for this — but this I do say, that God has nowhere told us in Scripture, that he has committed to Scripture *alone*, the work of instructing the candidate for immortality in the high and mysterious doctrines of his religion; as for instance, those of the Trinity, and the great plan of human redemption. These truths are in the Bible, *or else, indeed, they would cease to be truths*; for all the inspiration of which we know, is gathered into the sacred volume, and there is no reason to suppose that there is any inspired unwritten tradition; but, although these truths are in the Bible, and notwithstanding it is *because* they are in the Bible that they are binding upon us as truths of necessity to be believed in order to our salvation by *covenant*; yet they do not lie upon the surface of Scripture, and are therefore not obvious to him whose attention is directed to Scripture apart from any previous hints as to what he is to look for in that Scripture. In fact, the assertion that the Scripture is not itself destined to be the sole teacher of God's children, is plainly implied in the question of Philip to the Ethiopian eunuch, "Understandest thou what thou readest?" and is still more pointedly declared in the answer, "How can I, except some man should guide me?" If this latter were not a valid excuse for ignorance in one who yet had the Scripture before him, we have no right to suppose that St. Philip would have suffered it to go unrebuked, still less that he should set about obviating it; or that St. Luke, writing as the Holy Ghost gave him utterance, should have recorded it, as he plainly does, with tokens of approbation.

We have, therefore, scriptural warrant for asserting, that, in order to the understanding of Scripture, it is necessary that some one should guide us. Where then is mankind to look for this guide? God has given to us "Holy Scripture, wherein are contained all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Now God having done this much for man, is it improbable that his "long-suffering to us-ward" should lead him to do still more? Having out of his divine goodness given us Holy Scripture, is it improbable that he should provide "some man to guide" us to the understanding of that Holy Scripture? Having supplied us with the rule of faith, may we not reasonably expect that he should instruct us in the best method of understanding and applying this rule? Having given us Scripture as the touchstone, is it irreconcilable with our notions of his love for our race to suppose that he should also provide us in a substantive form with a clue to the "*whatsoever*" it is necessary for us to find proved therein?

So far from all this being improbable, we have the express promise of our Saviour, that when he should have returned to the glory of the Father, then he "would send the Spirit of truth, who should guide his disciples into all truth." Now, Christ's word is sure; and therefore you may depend upon it the Comforter has been sent; and "as no prophecy of the Scripture is of any private interpretation," you may also be quite convinced that he has been sent for the benefit of all Christ's disciples in all ages; and that the promise of his presence to lead into all truth, is available for this and every other age of the christian dispensation.

The question, however, recurs. — How does the Holy Spirit act for this purpose? It cannot be through Scripture *alone* that his leading is discernible; else, why needed the eunuch that "one should guide him?" Neither are his operations irregularly diffused among individuals; for we have reason to believe that his sensible or perceptible agency in individuals ceased with the apostolic

age. The heavens have long since closed on the descent of "cloven tongues like as of fire," but the people of God are not without their "cloud by day, and their pillar of fire by night;" the covenant of the Lord is yet laid up in the ark of the Lord, and the "church of the living God" is now, as it was in the days of the great apostle, "the pillar and ground of the truth." In the church, therefore—that is, in the baptized household of Christ—does the Spirit of Christ reside in abundant fulness.

From this it appears that in the Church's teaching, we have the *guide* we require for the understanding of what we read; and here at once we have an intelligible fulfilment of the gracious *personal* promise made by Christ our Lord, that he would be with his apostles, "Lo, always, to the end of the world." I say the gracious personal promise, because it was made to the apostles, and not to their doctrine, just as the command to *disciple nations* was committed to men and not to books. This view, moreover, of the Church, is quite conformable to the method taken for instructing the attendant of Queen Candace—he requires that "some one should guide him;" and forthwith Philip, a deacon of the Holy Catholic Church, is provided as his instructor, who having convinced the eunuch that Jesus was the only Saviour, having "preached unto him Jesus," at once proceeded by baptism to admit him into covenant with Jesus, and by the sacrament of Christ's own institution, to secure for him the preventing and cooperating grace of Christ's Holy Spirit. It is no longer then left for us to ask despondingly for one to guide us; *the Church is our faithful Mother to bring us to God our Father*, and she is too faithful and too true to leave her little ones without training and instruction.

In Scripture, the Holy Spirit may be said to speak as *promulgating the law*; in the Church he is present as the *Interpreter* of that law. In the Bible, the Holy Spirit secures our titles to certain possessions; in the Church, he puts us in the way of asserting our claims and obtaining these promised possessions. In the Bible, the Holy Spirit furnishes the sword; in the Church, he supplies facilities for wielding this two-edged weapon of our spiritual warfare. In the Bible are the inexhaustible stores of Divine grace; in the Church there is provided a faithful inventory of those stores, that so we may readily use them to our soul's health and benefit. The Bible is the holy mine, in which lie embodied the glorious truths of redeeming love; in the Church, and through the Church, the Holy Spirit has gathered the beautiful gems into one transcendent wreath of surpassing splendour. Nor does this bringing together of Divine truths weaken their inherent force, nor sully their divine purity, nor detract from the supreme excellence and richness of the mine whence they are dug, any more than the gathering of the scattered rays of light into one focus, through the medium of a glass, robs the sun of its brilliancy. For the Bible may be looked upon as a cistern, whose fountain is inexhaustible—that Fountain being none other than Christ himself—and therefore dip we the bucket of faith and draw of its pure contents never so often, still, like the widow's cruse of oil, of which we read in the first lesson of this evening's service, it faileth not, and like the barrel of meal it wasteth not. It is the same Holy Spirit that dictated the Scripture, who speaks in the Church; and therefore it is foolish, and perhaps wicked, to suppose that the supremacy of the Church as an interpreter may not co-exist with the supremacy of the Bible as the text of the law. The Church, equally with the Scriptures, is Divine; Divine as to her Founder, Divine in her constitution, Divine in her sacramental powers, Divine in her preservation as a witness among the nations, and Divine in her commission to preach and expound the word of God.

## LITERARY REPORT.

*Scripture Illustrations; being a Series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible, and demonstrating the Truth of the Scriptures from the Face of Nature and the Remains of the Works of Man; with Explanations and Remarks. By the Rev. J. A. LATROBE, M.A., Sunday Evening Lecturer of Melton-Mowbray, and Chaplain to the Right Honourable Lord Mountsdford. London: Seeleys, Hatchard. 4to. Pp. vi. 256.*

THE illustrations of Scripture with which the press has of late years teemed, have been the means not only of drawing public attention to the Bible itself, but to the history of countries and subjects immediately connected with it. Palestine, Syria, Arabia, Asia Minor, Egypt, Chaldaea, have one and all been brought before the public, not merely in dry detail, in the shape of a traveller's diary; but embellished by the hand of art, as well as by the pen of the writer, and familiarized to the student of the Sacred Record under the most attractive form. Mr. Latrobe has, most judiciously availed himself of the several sources of information thus opened to the reader; and Sir R. K. Porter, Morier, Belzoni, Laborde, Forbin, Buckingham, Niebuhr, Ainslie, and other travellers have been enlisted in his service. This splendid volume is, however, enriched by many original sketches of scenes never before engraved, from artists who have visited the East; and presents to the biblical inquirer many new points of attraction, which are immeasurably enhanced by the accompanying letter-press, which

does the highest honour to Mr. Latrobe, both as a writer, and commentator of the Bible. We cannot say more than that the volume is the *facile princeps* of the publications of 1839.

*British History, chronologically arranged; comprehending a Classified Analysis of Events and Occurrences in Church and State; and of the Constitutional, Commercial, Political, Intellectual, and Social Progress of the United Kingdom, from the first Invasion by the Romans to the Accession of Queen Victoria: By JOHN WADE, Author of the "History of the Middle and Working Classes," the "Cabinet Lawyer," &c. London: Effingham Wilson. 8vo. Pp. x. 1154.*

THIS is really a stupendous work; the basis of the plan is classification and chronological arrangement; in both of which there has been a glaring deficiency in almost every history of which we are cognizant. It consequently required no little boldness, as well as talent and industry, to undertake a work of such vast magnitude on so novel and judicious a plan; but in neither of these qualifications is Mr. Wade deficient. In the preface he says, "Of any party or sectarian predilection, likely to produce a wilful perversion of truth, I am wholly unconscious;" and we are willing to allow him this, no inconsiderable merit; for, although his bias is clearly liberal, he never distorts truth for party purposes. The volume, in fact, is one of the most important publications of the day, and comprises an immense

mass of details indispensable to the illustration of the several periods of our history, and invaluable for reference; and Mr. E. Wilson has conferred a great public benefit on the community by ushering it into the world in so pleasing a form. We hope he may sell as many copies in a month as there are pages in the work.

*Friendship with God illustrated in the Life of Abraham: a Series of Discourses preached in St. George's Church, Everton. By the Rev. R. P. BUDDICOM, M.A. F.A.S., Minister of that Church, and late Fellow of Queen's College, Cambridge. London: Seeleys, 2 vols. Pp. xxiv. 481. xii. 512.*

"The precepts and promises of Scripture, glowing throughout its pages with brightness derived from the Sun of Righteousness, who is the Author and End of both, receive additional lustre from the examples of Holy Writ." Feeling this scriptural truth, for such we may call it, can it be a matter of surprise that ministers of the gospel should refer to those patriarchs, whose lives were written for our example, when they wish to enforce any particular doctrine with double effect? Such evidently was the idea of the amiable and talented author of these two beautiful volumes. He knew and felt the "power of faith unto salvation to every one that believes;" and he also knew that faith, purifying the heart, working by love, and overcoming the world, was beautifully exemplified in the history of Abraham. To this we are indebted for the illustration now under consideration, an illustration deeply instructive, as bringing under review the devoted confidence, and obedience even unto death, of the "friend of God." Abraham, indeed, stands almost at the head of that great cloud of witnesses, by whom the Christian is compassed about: and whose presence is noted, as one of the reasons why he should "lay aside every weight, and run with patience the race that is set before him, looking

unto Jesus." Could then, we ask, could Mr. Buddicom have conferred a greater or more valuable favour on the christian community than he has done by publishing these volumes?

*Progressive Education; or, Considerations on the Course of Life. Translated from the French of Madame NECKER DE SAUSSURE. London: Longman & Co. 2 vols. Pp. xxxii. 254. viii. 360.*

THE name of Madame Necker de Saussure is a sufficient passport for any work, having for its object the improvement of her fellow-creatures, and, consequently, we commenced a perusal of "Progressive Education" with a certainty of receiving gratification and instruction: nor have we been disappointed. The principles on which it is based are sound, though sometimes over-strained, and now and then we are rather startled at the unnecessary introduction of metaphysical disquisitions. The able translator appears to have noticed this *peccatilla*, and consequently has, by the omission of some portions and the abridgement of others, rendered the English version preferable to the original, and done good service to the cause of early education.

*The Good Shepherd. A Sermon preached in the Parish Church of Hackney, on Sunday, June 23, 1839, being the Sunday next following the Funeral of the Ven. JOHN JAMES WATSON, D.D., Archdeacon of St. Albans, and Rector of Hackney. By HENRY HANDLEY NORRIS, M.A., Prebendary of St. Paul's, and Rector of South Hackney. Published by Request of the Parishioners. Second Edition. London: Rivingtons. Pp. 40.*

OUR readers will no doubt remember the slight tribute of respect we paid to the memory of "The Good Shepherd" in our July number. The meritorious labours of that excellent man are here

more fully developed; and every one, who reads Mr. Norris's faithful and eloquent description of the manner in which the Venerable Archdeacon discharged his parochial and pastoral duties, will, we are satisfied, agree in the justice of the name by which he is designated. The able and judicious appeal which Mr. Norris makes to the congregation, from the contemplation of so much worth, most appropriately winds up the discourse, and will be read with interest by every one capable of appreciating living talent and departed worth.

"But I have one other suit to urge more importunately upon you, that having yourselves borne testimony, by such unequivocal proofs, to his having been the good shepherd, you fulfil what our Lord sets forth as your reciprocal obligation, and 'hear his voice.' That voice can indeed no longer give itself utterance in accents to be heard by mortal man; but it yet speaketh to you, though he has gone to his reward. It speaks to you in your consciences, reminding you 'how gentle he was among you' in all his conversation, how 'affectionately desirous of you; how holy, and just, and unblameably he behaved himself among you;' how 'he sought not yours, but you;' 'how he exhorted, and comforted, and charged every one of you, as a father doth his children, that ye should walk worthy of God, who hath called you unto his kingdom and glory.' Hear this voice, I beseech you; ponder it in your hearts, and give all diligence to be obedient to it, and to set it forth in the practice of your lives. For keep this most momentous truth always before you, that *it must be heard again* by every one of you at the tribunal of Christ, delivering itself either with grief or joy, according to the account it has to give. Call often before your minds that solemn re-assembling, and figure to yourselves the good shepherd's grief, and your own dismay, if, in deliverance of his own soul, he shall be called upon to bear his reluctant testimony against you, that you set at nought his counsels, and would none of his reproofs, or that the 'cares of this world, and the deceitfulness of riches choked the word,' which he strove so faithfully and earnestly to inculcate, 'and it became unfruitful.' But reverse the anticipation, and on the other hand warm your hearts with the happy foretaste, faint as it must be and frequently interrupted, of that joy unspeakable and full of glory, with

which you will rejoice together, if, on being re-awakened from the dust of the earth, you find yourselves folded as it were with all those who will then appear as the sheep of the Lord's pasture, and presented together with those of whom His approved pastors will be enabled to give their account with confidence: 'Behold me, Lord, and those whom thou hast given me. I have kept them through Thy word: I have fed them with heavenly food convenient for them. They have been obedient to Thy sayings, and Thy grace has carried them from strength to strength. Receive us in one body to Thyself, and appoint us the places Thou hast prepared for us; and attune our voices to that song, which shall be sung without ceasing through eternal ages:—'Worthy is the Lamb to receive power, and wisdom, and strength, and glory, and blessing; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Blessing, therefore, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto thee for ever and ever.'"

*The First Principles of Religion, and the Existence of a Deity, explained, in a Series of Dialogues adapted to the Capacity of the Infant Mind.* A new Edition, revised. London: Van Voorst. Pp. vi. 162.

THE object of the author is to teach the infant mind the duties which it owes to its Creator, and to form an introduction to other works more fully developing the principles of the christian religion. The intention is excellent, and the manner in which the task has been executed demands our approbation.

*Essays on Romanism.* By the Author of "Essays on the Church." London: Seeley & Burnside. Pp. xii. 487.

THIS is a volume of the "Christian's Family Library," edited by the Rev. E. Bickersteth; and we regret to say, that it does not, in our opinion, sustain the high character of that excellent publication. The compiler evidently

misunderstands what is intended by an "appeal to antiquity," when we would refute the doctrines of Romanism; and, although he may have exposed some of the errors of Popery, the work on the whole is a decided failure.

*Prayers for Private and Family Worship: found upon the Primitive Liturgies. By the Rev. HENRY ALLEN, B.A., Vicar of St. Mary le Wigford, Lincoln, and Chaplain to the Sussex County Gaol. London: Rivingtons. Pp. xxx. 130.*

THE author of this little volume, appreciating the spirit which influenced the compilers of our unrivalled Liturgy, has been led to examine, and has deduced from the same source this very excellent manual, which will be found to coincide in all respects with the doctrines of the Established Church, and may, therefore, be safely recommended as a sound practical volume of devotion.

*Sabbath Musings and Every Day Scenes. By the Author of "Souvenirs of a Summer in Germany," "The Lost Farm," &c. London: Seeleys. Pp. xii. 306.*

PUBLICATIONS of this character form a peculiar feature in the literature of the present day; and, as in this instance, when well executed, they are at once amusing and instructive. We accordingly recommend the work to the notice of our readers, satisfied that their opinions will coincide with ours as to its intrinsic merits, which are of a high order.

*A General Outline of the Animal Kingdom, and Manual of Comparative Anatomy. By THOMAS RYMER JONES, F.Z.S., Professor of Comparative Anatomy in King's College, London. Illustrated by numerous Engravings on Wood. Part VII. London: Van Voorst. Pp. 64.*

IT is impossible for us to add any thing to the favourable notices we have given of the preceding numbers of this work; we can only say, therefore, that, in every point of view, it

maintains its high character, and will, when completed, be the most practical book upon the subject in the English language.

*A History of British Birds. By WILLIAM YARRELL, F.L.S. V.P.Z.S. Illustrated with a Wood-Cut of each Species, and numerous Vignettes. Part XIV. London: Van Voorst.*

HERE we have the Jackdaw, the Magpie, the Jay, the Nutcracker, the great black, the green, and the great spotted Woodpecker, with appropriate vignettes, so admirably executed that we seem to have the living birds under review; whilst the biography of these interesting classes, from its accuracy, makes us as familiar with their habits and habitations as if we had studied them with the learned author, or lived in familiar intercourse with them.

*The Divine Communion, and Perpetuity of the Christian Priesthood; as considered in a Charge to the Clergy of the Archdeaconry of St. Alban's, at his primary Visitation, A.D. 1816. By the late Ven. JOHN JAMES WATSON, D.D., Archdeacon of St. Alban's. London: Rivingtons. Pp. vi. 24.*

ALL who remember the late venerable and excellent Archdeacon Watson will be pleased to possess this admirable monument of his clerical worth. As a composition it is of the highest order, whilst in sound practical views upon professional subjects and pastoral duties we have seldom perused a more sterling charge. The "seasonable declaration of his sentiments on certain schemes of national education, now unhappily revived," renders it moreover peculiarly valuable, and we are quite sure that, as "a public offering for the service of the Church," it will be duly appreciated by every friend of the Establishment.

*The Church's Voice of Instruction. Translated from the German of F. W. KRUMMACHER, D.D. Author of "Elijah the Tishbite." London: Seeleys. Pp. xii. 257.*

AN admirable translation of an admirable work.



*A Summary of the Writings of Lactantius.* By the Rev. J. H. BROOKE MOUNTANI, B.D. London: Rivingtons. Pp. xx. 154.

THE writings of Lactantius, although abounding in theological errors, or rather ignorances, derive a peculiar and important interest from having been composed at one of the most eventful epochs of ecclesiastical history, when the church, after suffering the utmost severity of despotic persecution and popular hatred, was, by a sudden revolution, received under the protection and patronage of the state; and began, not merely to enjoy tranquillity, but to exercise no inconsiderable portion of political influence. Under these circumstances, we are happy to see the present summary published, especially as Mr. Mountani has proved himself so admirably qualified for the task he has undertaken, and placed before us all the better and sounder portions of the writings of Lactantius in the most favourable point of view.

*The Pictorial History of Palestine.* By the Editor of "The Pictorial Bible." London: Knight & Co. Pp. 64.

THE present number has nine beautiful illustrations, and fully maintains the high character which has universally been bestowed upon the previous numbers. The physical history of Palestine is very valuable; and the account of Abraham and his immediate descendants, chiefly derived from the Bible, is at once interesting and important.

*Tracts on the Church and Prayer-Book.* By the Rev. FREDERICK W. FABER, B.A. Fellow of University College, Oxford. London: Rivingtons. Pp. 186.

THIS collection of Mr. Faber's admirable Tracts cannot fail to be well received by all who have had the pleasure of reading them separately. They abound with the soundest and most scriptural views of our truly apostolic church. The first treats of the "One Catholic and Apostolic Church." The second, of "The Ancient Things of the Catholic Church

in England." The third, on "The Reformation, and the Duty of Keeping its Principles." The fourth, on "The Prayer-Book, a Safeguard against Religious Excitement." The fifth, on "The Church Catechism, a Model of Church Education." The sixth, on "Confirmation, a Witness for Obedience and Unity." The seventh, on "The Burial Service, its Doctrine and Consolations."

This enumeration will suffice to show the vast importance of the subjects treated upon. And when we say, that we never met with more powerful arguments, combined with language at once simple and forcible, we feel we are only doing justice to Mr. Faber, and conferring a favour upon our readers by introducing the volume to their notice.

*Authenticated Report of the Discussion between the Rev. T. D. GREGG and the Rev. THOMAS MAGUIRE. The Church Edition.* Dublin: Carson and J. Robertson. Pp. lxvi. 516.

POPERY has received at the hands of Mr. Gregg, who appears a very *malleus hæreticorum*, such a blow as she will not easily recover. An abstract of the arguments in a cheap form would be valuable.

*Plain Sermons, preached in a Country Parish during the past Year (1838).* By CHARLES B. PEARSON, M.A. Rector of Knebworth, and Prebendary of Sarum. London: Hatchard. Pp. 310.

THIS volume may afford some idea of the vast number of valuable sermons which are written week by week, and preached Sunday after Sunday, in hundreds of the parishes of our Church, and having fulfilled their sacred office in the instruction of those for whose benefit they were composed, are never more heard of. It is probable that the sermons now before us would never have been known beyond the limits of the parish of Chiddingfold, had not circumstances required their author to make an exchange of that living for another. Most of the discourses were selected at the request of

some of his former parishioners, who, at the time of their delivery, expressed a wish to possess them; and this led to the completion of the volume. We beg to offer our thanks to Mr. Pearson for the publication; for we consider the volume as an admirable specimen of what "Sermons preached in a Country Parish" ought, for the most part, to be. In the first place, they are—what sermons entitled "plain" not unfrequently are *not*, namely, simple in their ideas and intelligible in their language, and this without descending to familiarity or homeliness. Another recommendation is, that they seem to evince "an affectionate interest in the temporal and spiritual welfare" of those amongst whom they were delivered. We think we may add, that in every discourse, important practical duties are enforced by the judicious application of the leading doctrines of Divine Revelation; and we must confess the work has the greater favour in our eyes, because we discover in its pages a constant recognition of sound Church principles.

It may, perhaps, be satisfactory to our readers, if we subjoin a Table of Contents, which, however, we must make, in part, for ourselves, the author not having adopted the convenient practice of placing a title to each Sermon.

1. Deut. vi. 6, 7.—Right Treatment of God's Works.
2. Mal. iii. 16.—Preached to a Friendly Society or Club.
3. James i. 26.—On the Government of the Tongue.
4. Mark xvi. 19, 20.—For Ascension-Day.
5. 1 Pet. v. 5.—Addressed to the Children of the Parochial Schools on the Queen's Coronation-Day.
6. Ps. xxvii. 4.—Waiting on the Lord.
7. John xiv. 22, 23.—Spiritual Promises dependent on Obedience.
8. Ps. i. 1—3.—The Happiness of the Godly.
9. Ps. i. 4—6.—The Unhappiness of the Ungodly.
10. Jer. viii. 20.—The End of Harvest.
11. 2 Cor. iv. 3.—The Gospel hid to the Lost.
12. 2 Cor. xiii. 7—9.—Farewel Sermon.

*A Sermon, preached at Lambeth Palace, on Sunday, August 4, 1839, at the Consecration of the Lord Bishop of Newfoundland and the Lord Bishop of Toronto, and published by the command of His Grace the Lord Archbishop of Canterbury. By the Rev. EDWARD SCOBELL, A.M. Incumbent Minister of St. Peter's, Vere Street, and Lecturer of St. Mary-le-bone. London: Hatchard.*

THOUGH the text which Mr. Scobell has selected (Isa. vi. 1—3,) for this occasion has thrown a somewhat fanciful air over his discourse, still its contents are, on the whole, of a practical nature. He has decidedly maintained the divine origin of our Church constitution, and has added some remarks on what, in these utilitarian days, may perhaps be useful—the expediency, and fitness, and benefit arising from a regular subordination in Church Government. The following observations are good:—

We see with joy the increasing exertions which the Church is now making, both in its ministry and its laity (for the Church is of the two), to the glory of God. The Root of Jesse seems more manifest as an ensign among the people. The sound is going out more into all lands; and going out more loudly, more clearly, more efficiently. The Church seems moving again in her native strength. She sends out her boughs to the sea, and her branches to the river. And this appears in no way more gratifying than in the appointment of Bishops to the churches of our colonies in foreign lands. Without a bishop, a church's arm, if church it can be called, is cramped and shortened. Without a bishop, a church has no power, present and at hand, of ordination—in most, if not in all cases, a vital requisite: it has no controlling power, no adjusting, concentrating, recruiting energy. It is virtually divided and individualized—a body without its guiding eye—a pillar truly, but a pillar of cloud, and not of fire! not a burning and shining light, as it should be.—Pp. 16, 17.

Doubtless the sermon left a cheering impression on the minds of the two Right Reverend Fathers for whose sake, more especially, it was delivered.

## A SERMON

ON THE PARABLE OF THE IMPORTUNATE WIDOW.

LUKE XVIII. 6—8.

*And the Lord said, Hear what the unjust judge saith.—And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?*

It must, I think, naturally strike every attentive reader of the gospels, what especial care our blessed Lord took to lead his disciples to prayer. How repeatedly did he enforce the use of prayer by the most positive injunctions! How earnestly did he encourage it by the most gracious promises! How frequently did he also explain to them, in various ways, the nature of acceptable prayer! So, once more, prayer is the subject of his discourse in the parable which he spake just before the words of my text. Here, however, our Lord recommends and enjoins, not merely prayer in general, but one particular requisite in it,—perseverance in prayer.

Our blessed Saviour “knew what was in man;” and, consequently, he foresaw that there was a danger lest his disciples, even after all he had said to them on the subject, should be tempted to relax in their prayers;—a danger lest, if it should please God not to grant to them what they prayed for *immediately*, they should cease to pray to him at all. Hence, therefore, as it seems, “he spake a parable unto them to this end, that men ought always to pray, and not to faint;” that is to say, to teach them that they must never grow weary in asking, merely because they did not at once obtain their requests.

The parable which he spake with this object in view is to this effect: “There was,” our Lord observes, “in a certain city a judge,” that is, one invested with proper authority to bear rule in the city, and appointed to administer justice to all its inhabitants: but this man, we are told, was altogether averse to perform what his situation required of him. He had not religious principle to incite him to discharge the functions of his office, from a feeling of this being a duty which he owed to his God. Neither was he influenced by any of those lower motives, such as the fear of human punishment, or a respect for public opinion, or even a natural pity for the afflicted and oppressed, which sometimes in persons in power, in a degree, supply the place of religious principle, and make them do justice though they may not love to do it. Of this judge it is stated, that, as on the one hand he “feared not God,” so neither, on the other hand, did he “regard man.”

Now it happened, we read, that there was amongst the inhabitants of this city a poor unfortunate widow, who it seems had fallen under the hands of an oppressor: she therefore came to the judge of the place to plead for justice, “saying to him, Avenge me of mine adversary.” But, after what we have now heard of his character, we cannot be surprised to find that this judge was deaf to her petition; that “he would not avenge her.” For, approaching him as she did, in the peculiarly deso-

late and unbefriended character of a widow, what power or influence could she exercise to induce this irreligious and unfeeling man to avenge her right? Still, however, she did not give up her cause; she hoped even against hope; and, though all things seemed directly against her, she continued from time to time to press her cry for justice. And what was the consequence? Though the judge "would not avenge her for a while," yet at length he "said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Upon this selfish speech our blessed Lord makes the remarkable observation contained in my text, "Hear what the unjust judge saith." Hear how he tells us, that he was constrained in spite of his principles to do justice; confessing that he could no longer bear with the persevering petitions of the poor widow; and, consequently, merely to escape from personal trouble, he was driven into a disposition to grant her request. "Hear what the unjust judge saith." "And shall not God,"—the God who is the great hearer of prayer,—the God who is the judge of all the world,—whom you know to be so entirely different in his nature from this wicked man,—shall not he "avenge his own elect, which cry day and night unto him, though he bear long with them;" that is, though for a time, for some just cause, he delay to do so? "I tell you he will avenge them;" yes, and though they may think the time of his delay long, it will in fact be done speedily.

But our Lord did not conclude here; he added yet this warning, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" That is to say, with all this encouragement thus given to men to make them trust in God's willingness and power to grant their petitions, when the Son of Man shall come to judge the world, and to avenge his chosen people, will he find the generality of mankind having this faith, this trust, this confidence in the Almighty? Will they be showing their faith by a pressing perseverance in their prayers? Our Lord has not given his answer to the question: but the proper answer, which he meant to be given, is plain enough. He will *not* find faith in the earth; he will not find the great body of the people thus really in the faith; he will not find the majority even of those who profess to believe in the duty and efficacy of prayer, proving their faith by a steady, earnest, persevering course of prayer. This our Lord will not find, and this is clearly what he meant his disciples to understand for their warning. "When the Son of Man shall come,"—at whatever time or season it may be,—he will *not* "find faith on the earth."

Now it is very probable that this parable, and our Lord's remarks upon it, were first spoken by him for the especial encouragement and warning of his more immediate and chosen disciples. He could of course foresee what powerful and malicious adversaries they, above almost all others, would have to contend with, and what a dreadful weight of suffering, oppression, and persecution they would have to endure at the hand of their enemies. He knew also, that for the trial of their faith, and the furtherance of the Divine glory, it would please the Almighty not to "avenge them of their adversaries" immediately; and, on this account, he might well address this parable particularly to them for their comfort and support in their evil day. And we may easily believe that

it would afford them a strong consolation in the midst of their worst doubts and fears, their bitterest pains and persecutions ; for it might readily be remembered, and when remembered it was well fitted to make a deep as well as a favourable impression on their minds. But we must not confine the parable solely to the apostles ; for it is clearly as applicable to all the people of God, in all ages of the Church, who may be under affliction and oppression. Nor is this all. Though it may seem to be peculiarly suited to the case of such as those we have mentioned, still it is evident, that it was also meant to be instructive to Christians in general, and that under the ordinary as well as under the more extraordinary circumstances of human life : for it is expressly said, that our Lord spake the parable "to this end, that men," that is, men in general, "ought always to pray, and not to faint." Let us then endeavour to apply the contents of the parable and the observations of our blessed Saviour on it to ourselves, who, as Christians, have, by the grace and favour of God in Christ, a right and title to number ourselves amongst "the elect people of God," being members of his holy church, and chosen to be the objects of his peculiar care and love. And in so doing may it please God to render it, by his blessing, profitable in leading us "always to pray," and to make our prayer to be "the prayer of faith !"

First, then, let us consider the peculiar encouragement which is here afforded to persevering prayer. Let me ask, What promise more delightful could we desire than that which the Almighty conveys to us by his Son in the parable now before us ? What assurance more strong or full of comfort can we need than that in which he here tells us, that he will surely hear us, if we, as his chosen ones ever ought to do, always persevere in praying to him ? Let us draw a comparison between our case and the case of the poor widow in the parable. Let us observe what vast disadvantages she laboured under ; yet she in the end succeeded in her petition. What a number of circumstances were against her ! yet she obtained her request. And why did she succeed ? Because of her importunity ; that is, because of her pressing perseverance. She is called "the importunate widow," because she persevered resolutely in making her request. But do you ask, what things were against her ? I tell you they were very many ; whilst, on the contrary, our case with God is quite different, for we have all things in our favour. Let us carry the comparison a little into detail.

1. Observe, then, in the first place, that this poor widow came, as it seems, to the judge to whom she made her request, a mere stranger, and unknown ; at all events, being in no way connected with him, or related to him : but we, on the contrary, are encouraged to approach our God as dear children, and to address him in "the spirit of adoption, crying, Abba, Father." We are allowed to regard ourselves in the high and privileged character of his children, not merely by creation, but "by adoption and grace ;" his own elect, his chosen ones, whose souls are precious in his sight ; his children, whom he has ever watched over with the tenderest affection and the deepest concern ; whom he knows, whom he cares for, whom he loves, and whom he delights in to do them good.

2. Next observe, this poor widow came to plead her cause with an

unjust and an unprincipled man ; she came to one who was without any good principles whatever : we, on the contrary, come to the Judge of all the world, who will in all things do right ; who will in all cases administer to us unerring justice ; and who has an especial regard for the cause of the afflicted and the oppressed.

3. Again, this widow came to one who was as selfish and unfeeling as he was unprincipled : but we come to a Being who is kindness and goodness itself ; his sovereign perfection is compassion ; his power is chiefly displayed in showing mercy and pity ; his very nature is described by the most engaging title, " God is love ;" and we read, that he so loved the world, that he spared not his only begotten Son, but gave him even to die for our sakes.

4. Once more, when this poor widow came to the judge, she seems clearly to have had no friend to speak in her behalf, no kind mediator to intercede for her, no advocate to plead her cause : but, on the contrary, thanks be to God, we are not so deserted ; " we have an advocate with the Father," even " Jesus Christ the righteous," who ever liveth to make intercession for us, who ever " sitteth at the right hand of God the Father," and is always able, as an all-prevailing Mediator between God and man, to interest his Father in our cause, always anxious to plead his own precious death and merits in our behalf, and ever wishing to promote our present happiness, and the eternal welfare of our souls hereafter in the world to come.

5. Yet again, this poor widow came to the judge having no promise of success, no encouragement given her to ask ; having, in fact, no ground of hope held out to her from any quarter : but, on the contrary, in passages of Scripture almost beyond number, we are invited, we are exhorted, we are even commanded to ask in prayer, to pray in faith, nothing doubting ; and it is promised and assured to us that we shall certainly receive.

Lastly, this poor widow's importunity, her pressing perseverance, was troublesome and disagreeable to the judge, and she had every reason to fear that it might render him personally hostile to her, and thus make him even more decidedly averse to granting her request : but, on the contrary, our importunity, so far from being irksome, is most pleasing to our God ; the prayer of the upright is his delight ; and the more often we come to him, the more he is gratified and pleased ; he is always more ready, infinitely more ready, to hear than we to pray.

Such is the result of the comparison. And is not all this enough to encourage us in prayer ? What, in fact, can we want more ? Oh, then, ye who know and feel what your wants really are, and are anxious to have them supplied, let the encouragement of this parable sink deep into your hearts, and lead you never, under any circumstances whatever, to relax in your prayers.

But perhaps it may be well to be a little more particular, and to endeavour to bring home this encouragement to the hearts of several classes of Christians. For instance,—

1. Let us seek to apply this to the case of those who may have been lately brought to feel their great need of the pardon of all their past sins. Something, under the blessing of God, has, it may be, awakened them to a knowledge of sin. They are now convinced of the great



number, and the fearful guilt of the transgressions which they have committed against a good and holy God. Hence they are led to pray to the Almighty, day and night, to give them the pardon and forgiveness of all their iniquities, and to grant them that, "being justified by faith, they may have peace with God through Jesus Christ." So far it is well. But, it may be, the Lord delays to grant their requests; they seek peace but do not find it, and they begin almost to despair; but let them look to this parable and take courage.

2. Next, a reference may be made to such as at any time may be more especially impressed with their decided need of spiritual strength and Divine power: they perceive that they can do absolutely nothing by themselves in their christian course; they feel the great force of temptation, the strength of the enemies that are against them, the powerful seductions of Satan, the allurements and terrors of the world, and the deep corruptions of their own hearts; and hence continually fly for succour, day by day, to the Throne of Grace; they seek for the gift of the Holy Spirit, that they may be enabled to triumph over all temptation and sin. But they seem not to obtain their requests, and hence they are dispirited. But here again I say, Let them look to the parable, and take comfort.

3. Or, once more, we may take the case of those who are perplexed and in doubt respecting some point of faith and doctrine, or respecting some particular course of conduct. By either of these means they are greatly distressed in their minds; they know not what to believe, or what to do. In this their difficulty they give themselves unto prayer; they look up to God for spiritual light and knowledge from above; they pray to him, as they ought, to make his way plain before their face: but, for a while, he seems to them not to hear, and hence they are almost tempted to pray no longer. But to them, likewise, I would say, 'Look to the parable, and be cheered in your distress.'

4. Or, yet again, a similar lesson may perhaps be derived from the same source by those who are living under some heavy affliction, either of mind or body. They may possibly have been long suffering under such a trial, and they have prayed constantly and earnestly that they might be relieved; but hitherto it has been in vain, so that they are almost tempted to cease from such petitions. They have, perhaps, beseeched the God of mercy, for Christ's sake, either to take away the affliction from them, or to remove them out of this world into a better, or to give them that patience which might enable them to bear it more easily: yet hitherto, as they imagine, they have been unsuccessful. But let these also look to the parable, and learn patiently to persevere in prayer and in hope.

If then there are, as I have no doubt there must be, some amongst us whose situation answers to either of these descriptions,—or indeed if there be any here present who are inclined to falter in their prayers,—because the blessings which they ask for are denied them for a time, let me entreat you never to be cast down. Whenever you are inclined to be disheartened, call to mind this parable, which teaches, "that men ought to pray always and not to faint." Remember how much was against the poor, desolate, unbefriended widow; yet, by importunity, by perseverance, by praying without ceasing, she at length obtained

her request. And so may you, if it be for your good ; you, who have a kind, just, and tender Father in heaven to deal with, an all-prevailing Advocate to intercede for you, and a thousand great and exceeding precious promises to cheer you in your course. Oh, do you ask for pardon and peace ? Remember, God has promised these things freely, for Jesus Christ's sake, to all who are truly penitent and pray. Do you seek for spiritual strength and transforming and renewing grace from above ? Remember, God promises to give the Holy Spirit to them that ask him. Do you need (as who does not) wisdom and knowledge from above ? The promise is, that "Christ shall give thee light." Do you desire deliverance from any afflictions ? Remember that he, who sends them for our benefit, assures us, that though great are the troubles of the righteous, yet the Lord will deliver them out of all. In short, ask what you may, provided it be consistent with the will of God, you shall obtain it, for no good thing will God withhold from them that lead a godly life. "Ask, then, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you." As surely as you persevere, so surely will you obtain your requests, as may be most expedient for you. Pray then always, and never faint. Tarry thou the Lord's leisure. Be strong, and he shall comfort thine heart, and put thou thy trust in the Lord. In every thing, by prayer and supplication, let your requests be made known unto God : so "pray without ceasing," "for in due time ye shall reap if ye faint not."

But I must not forget our Lord's warning at the close of the parable. There he asks a question ; and, before I conclude, it is right that I should do the same. The question I would ask is this—With all these encouragements which Christians have to prayer in faith, with all the promises and assurances which are addressed to believers, when Christ comes, will he find faith on the earth ? Will he find men in general praying as if they believed ? If he were to come now to judge the world,—if he were to come at this moment to take account of this nation,—of this parish,—nay, of this congregation now present, assembled as it is for the express purpose of professing our faith, and of praying to God through Jesus Christ, would he find us generally in a believing state ? Let each turn his thoughts inwardly into himself ; let us each look with a scrutinizing eye within us, and see how the case really stands. One reason why persons falter in their prayers seems, we have seen, to be, that they are dispirited because they do not quickly receive what they pray for : but there is beside that another, and I fear a much more general reason, with others, for their failing to pray : they have no thought about the real meaning and the value of prayer. For what is prayer ? It is, in a word, the expression of our wants to God, with a view to their being supplied. But these of whom I speak do not feel their wants ; and, consequently, in the real sense of the word, they do not pray. They may, indeed, as the common expression runs, say their prayers ; they may repeat certain requests to God with their lips, but not as if they had any interest in the question whether or not they will obtain what they ask for. In fact, they do not for a moment consider whether their prayers *will* or *will not* be answered. They know that all persons ought to pray to God, and, consequently, they do perform something which they call prayer,—something to satisfy their

conscience ; but they do this without any concern, without any hope,—nay, without any wish or desire, as to whether God will do for them what they request or not.

My brethren, ask yourselves whether this is your case. Have you faith in your prayers ? To take an instance :—You have this day, as you profess, come here for the very purpose of praying to God for such things as are requisite and necessary for your bodies and for your souls ; you have uttered in the Service some of the most expressive prayers to God which were ever composed ; you have used words in which are requested of God all the blessings of the gospel—such as deep repentance, the pardon of all sin, peace of conscience, divine light and knowledge, spiritual grace and strength, comfort in sorrow, separation from sin, and growth in holiness ; and in the end, in God's own good time, a full deliverance out of this miserable world, and an entrance into everlasting joy in heaven. But have you really prayed for these things, or indeed for any one of them ? Have you prayed for them, as if you really wanted them,—as if you really wished for them,—as if you cared about them ? Have you, in fact, prayed for them, or for any of them, earnestly, like the poor widow in the parable ? Have you prayed in faith, feeling the pressing nature of your wants, and trusting in the merciful and gracious promises of God through the merits of Jesus Christ our Lord ? Think, my brethren, what must be our fate, if we obtain not these blessings ! Think, especially, what must await us, if, after all God's encouragements, all his assurances, when the Son of Man shall come to judgment, we shall be found faithless and prayerless ! Think what wrath we shall then deserve—what condemnation we shall assuredly receive ! Remember, the day of the Lord is coming ;—the end of all things is at hand ;—the Judge is at the door. The day of our death is, in fact, to us the day of judgment. The young may be called as soon as the more aged and advanced in life. All must shortly appear before the judgment-seat of Christ. Let us then be sober, and watch unto prayer. Let us pray without ceasing, but let it be the prayer of seriousness and faith. Especially let us all take warning and encouragement in our prayers from this parable of the poor afflicted widow. Let us pray always, not only in public but also in private ; not only at set times, but whenever the thought of our wants comes into our heart. Let us pray continually for the supply of all our wants, and particularly for true repentance, for a lively faith in Christ, and for real practical holiness. Let us pray for mercy and pardon, for grace and strength, for wisdom and light, for comfort and peace, and for a good hope through Christ, whilst we live ; and that when we come to die, we may enter that blessed place, where, we may judge, there will be no more prayer, because there will be then nothing to ask for, since there will be the fulness of joy, and pleasures perfect and unchangeable for evermore.

D. I. E.

## MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA,  
ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 484.)

15. *For that which I do I know not*: for he who is overcome by pleasure, and indeed he also who is intoxicated by the passion of anger, has no clear perception of sin, but after such passion has subsided receives a knowledge of the evil. *For what I would that I do not, but what I hate that I do.* This is the perfection of the law, to point out what is evil and implant a hatred of it in the soul. The words *what I would not* and *what I hate* do not denote compulsion, but weakness; for we sin not because driven thereto by some necessity or force, but being beguiled by pleasure we fall into those things which yet we cannot but hate and denounce as wicked. 16. *If then I do that which I would not, I consent unto the law that it is good.* For the very hatred I have for sin, I have received from the law, wherefore I bear testimony to the law, and acknowledge its excellence. 17. *Now then it is no more I that do it, but sin that dwelleth in me.* This needs elucidation somewhat more at length. The body then after the transgression of the commandment becoming mortal received passions and appetites, since by these it is that our present state of existence is carried on. For thus it needs desire, not only for the provision thereby of food, but for the procreation of children also, and for agriculture's sake, and the various other arts, none of which could exist were desire altogether wanting. Thus it also contributes to our perseverance in well-doing, for nothing but such an affection for and desire of virtue could qualify us to bear its attendant difficulties. And so also does it work within us the Divine love.

The proper measure of desire then is an auxiliary to good, but its disorder brings forth intemperance, in that it leads us to lay snares against the marriage-bed of others, and to covet what does not belong to us, and to steal, and to break open tombs (in order to spoil the dead), and to commit manslaughter, and become guilty of other the like crimes; wherefore has the God of all added side by side to it (an uncalculating) impetuosity,\* that the latter might repress the extravagance of the others,

\* The contrast seems to be between desire or interest in its healthy state, though liable to degenerate into over-worldliness, carnality, &c. that is, unbridled love of the creature in any way: and the warm and sudden impulses of a generous nature, whose vicious extreme is fierceness and rage. *Ἐκδηψία* and *θυμὸς*. See on Psalm lxviii. 25, (lxix. 24, Engl. Trans.) "Pour out Thine anger upon them, and let the *θυμὸς* of Thine anger lay hold on them." By *θυμὸς* he sets forth that which is sudden, for of such a kind is *θυμὸς*: but by anger that which is lasting, for this is the nature of anger: for *θυμὸς* is sharp and short-lived: anger slower, but more enduring: by the *θυμὸς* of anger therefore he means, sharp and abiding vengeance. "So" we call that bravery which is the due excitement *τοῦ θυμοειδοῦς*, "and justice the proper government of the soul and order of the subjected passions, the due agreement with reason *τοῦ ἐπιθυμητικοῦ καὶ θυμοειδοῦς* and harmony between each other." *Περὶ Πρόνοιας*, 4th Book, vol. iv. p. 566, 567. This same account is repeated in the Dissertation on the Philosophy of the Greeks, vol. iv. pp. 827, 843, 844. Ed. Halse, 1769—1774.—E. B.

while itself also needing a check on its own excesses. As then we dilute with what is too cold, that which is hot, and again correct what is too cold by what is hot, even so has God our Creator, by implanting in us these two passions directly opposed to each other, taught us to check each reciprocally by the other. For over them He has placed the mind, like a charioteer over his horses, and imposed the yoke of submission on them, enjoining both to bear it evenly together;\* if then it happen that desire springs forward beyond the line, He bids her goad up impetuosity, that this rushing onward may again bring the yoke straight; and, if that admit the overworkings of its own temper, again in its turn He orders desire to be pressed forward, that it may correct the excess of impetuosity. The mind then, if watchful and prudent, thus keeps under and directs them, while if negligent, and letting the reins go, she becomes the means of her horses breaking away, and is herself dragged onward, and with them falls into pits and down precipices. This then is what the holy apostle means by *now it is no more I that do it, but sin that dwelleth in me*, by sin intending the enslavement of the mind, and the usurpation of the passions; and he then doeth it not, for he hates what is done, but this usurpation of the passions is the author of the action. 18. *For I know that in me, that is in my flesh, dwelleth no good thing.* He speaks of the dominion of the passions, which the mortality of the body introduced, and the indolence of the mind has strengthened. *For to will is present with me, but how to perform that which is good I find not*, for, as regards a willingness towards that which is good, this I have received from the teaching of the law, but at the same time, as regards action I am impotent from want of further help. 19. *For the good that I would I do not, but the evil that I would not, that I do.* 20. *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

He makes the same assertion, only in a clearer manner. 21. *I find then the law with me in wishing to do what is right*,—here we must put a stop,—(and yet) *that evil is present to me.* Again he has stated this obscurely through brevity: what he means is, that the law appears to me to be good, for I approve all that it recommends, as being right and excellent; and in unison with it I also love all good, and hate its opposite; but nevertheless evil is ever at hand with me, that is, sin, by reason of my possessing a mortal body, one subject to passions and appetites, as well as through the indolence and weakness of the soul. And thence he proceeds to describe more clearly the conflict between the mind and the passions. 22. *For I delight in the law of God after the inward man.* By the inward man he means the mind. 23. *But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* By the law of sin he means sin itself, and this works within me by the passions of the body leaping about at pleasure, while the soul is unable to restrain them, in consequence of the sluggishness fallen into at first by her; she having cast off her own freedom, and allowed herself to be subjected to them;

\* The ancient yoke, be it remembered, went over the necks of both horses, somewhat as the modern cross-bar of a currie does over their backs, only that it was curved for that purpose; to carry it even and straight, therefore, they must move *pari passu*.—E. B.

while yet not the less does she, even though thus obeying them, hate that servitude, and approve that (the law) which condemns it. Having thus laid down all this, in order to show us what we were before receiving grace (through the new covenant), and what we have become since that grace; and personating, as it were, the character of those besieged by sin before grace appeared; he now, as one in the midst of his enemies, taken captive and compelled to obey, while perceiving help from no other quarter, groans bitterly, and cries out, proving that the law could not succour him, and says, 24. *O wretched man that I am! who shall deliver me from this body of death? I thank my God through Jesus Christ our Lord.* He calls it a *body of death*, as being born subject to death; that is, mortal, for the soul is immortal. Christ alone, says he, has freed us from this bitter bondage, by putting an end to death, and promising us immortality, and that life which is without either labour or pain, and apart from warfare and sin; the full enjoyment whereof we shall receive in the existence to come; while in the present we are blessed with the grace of the thrice holy Spirit, and thereby not only do we set ourselves against the passions, but by the possession of such an Helper are enabled to triumph over them. And then he brings forward the resolution of all that had been said, *So then I myself, the same person, with the mind serve the law of God, but with the flesh the law of sin.\**

## CHAPTER VIII.

1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit:* for our passions can no longer get the mastery over us without our own consent, now that we have received the grace of the Spirit of God. 2. *For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.* As he had just before called sin "the law of sin," so now does he call the life-giving Spirit, *the law of the spirit of life.* His grace, says he, by faith in Christ has bestowed on you a double freedom; for not only has it overthrown the power of sin, but put an end also to the tyranny of death, and he shows how He has thus overthrown it. 3. *For what the law could not do, in that it was weak through the flesh.* The law then was not evil, but good, though impotent; and that weakness arose from its injunctions being given to those encumbered with a mortal nature, for now by the thrice-holy baptism we have received the pledge of immortality. *God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* He says not in the *likeness of flesh*, but in the *likeness of sinful flesh*, for He received actually the human nature, but human sin he received not; wherefore that which He thus assumed, he calls not the *likeness of flesh*, but the *likeness of sinful flesh*, because though He had the same nature with ourselves, He yet had not the same character or disposition. He means, then, that the law having been unable to bring to effect its own design, by reason of the weakness of those beneath its covenant, possessing as they did a mortal nature, and one obnoxious to infirmities and passions; the only-begotten

\* Either simply, as describing the state of man under the law; or in my mind thus strengthened now am enabled to serve God, who formerly, by the domination of passion, could only serve sin.—E. B.



Word of God, becoming incarnate, by that human flesh overthrew sin, in having fulfilled all righteousness, and admitted no taint of sin; and by enduring the death of sinners, as though Himself a sinner, manifested the injustice of sin, in that it delivered up to death a body over which death had no just claim. And this then both overthrew it and put an end to death; for in thus submitting to death through the unjust sentence of sin, while not at all obnoxious to it, in that He never committed sin, did He become the price of redemption of those justly subjected unto death, as one free among the dead: for so he also teaches in what follows, 4. *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* For He has paid, says he, our debt, and fulfilled that which the law aimed at: and what then was this? to render them righteous that had received that law. If then the dispensation of Christ Jesus has brought to effect the intention of the law, the law deserves not blame, but praise.

And having thus touched upon the subject of righteousness, he goes on to an exhortation to it, and having said, *who walk not after the flesh, but after the Spirit*, adds, 5. *For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit*; and in like manner in another place, (Gal. v. 25,) "If we live in the Spirit, let us also walk in the Spirit," meaning here by *the Spirit*, the grace of the Spirit, and teaching that he who follows it, both thinks and does the things agreeable thereto, and he that is enslaved to the flesh, that is, to the passions of the body, has deprived himself of his freedom. 6. *For the inclination of the flesh is death.* He says not the flesh, but *the inclination of the flesh*, that is, the breaking forth of the passions, for the recompense of sinners is death; but *the inclination of the Spirit is life and peace*, for he who lives after the Spirit gains peace with God; 7. *Because the inclination of the flesh is enmity against God.* Again he condemns the *inclination* of the flesh, that is, the tyranny of the passions which he declares are at variance with God. *For they are not subject to the law of God, neither indeed can be*; for how is it possible that he who has admitted the tyranny of the passions, should embrace the service of God, while yet choosing to serve sin? 8. *So then they that are in the flesh cannot please God.* He does not bid us go out of the body, but be freed from the inclination of the flesh, as is shown by what follows: 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.* For it is evident that they who received these his instructions were not devoid of the body itself, but what he means is, that they were conquerors over the fleshly passions, and enjoyed the grace of the thrice-holy Spirit resident within them; and so in a similar sense does our Lord say that His disciples are "not of the world," (John xv. 19,) not that they came from elsewhere, but that they were dead to the world.

(To be continued.)

#### CHURCH SOCIETIES.

MR. EDITOR,—It is a subject of deep regret to sober-minded and observant men, that the laity of the Church manifest so little interest as in general they do in its concerns. This may be owing in part to the

defective and confined view which many laymen take of the constitution and position of the christian church, to a forgetfulness that they, in common with the clergy, though holding a different and humbler office, are "very members incorporate in her mystical body," and that being partakers of her benefits, they are necessarily involved in her responsibilities. They are apt to say that the Church should do this or that, not considering that they themselves are component *parts* of the Church—the term being understood in its most comprehensive sense; and that if the Church be wanting in unity or energy, the fault is rather that of the members individually than of the body corporately. But much error and deficiency is also superinduced by a practical disregard of the means which the Church has herself appointed for increasing and extending her own efficiency. I need hardly say, that the means I refer to are the CHURCH SOCIETIES, upon the connexion of which with the Church I would offer a few remarks.

During the long and disturbed period which intervened between the Reformation and the Revolution, the Church of England seems to have confined herself to the official services of her individual bishops and pastors (of numbers of whom the praise is in all the churches) but to have used no auxiliary means for maintaining and extending the cause of truth; but no sooner was the monarchy established in the family of William, and a more settled state of things was likely to ensue, than the Church began to take measures for promoting more effectually, and extending more widely, those pure gospel principles which her martyrs had bled to restore, which the word of God and the voice of antiquity led her to espouse, and for the defence of which she knew she was set. Thus within ten years from the accession of the Prince of Orange she founded her Society for promoting Christian Knowledge, and three years afterwards her Society for the Propagation of the Gospel was incorporated. Subsequently, in the reign of Anne, population having increased, she saw the necessity for the building additional churches and the division of large parishes, and the government of the day wisely seconded her efforts, and accomplished, though incompletely, the work she had moved it to undertake. At more advanced periods her National School Society, her Church Building Society, and very recently her Curates' Fund Society, were established; established be it remembered under her own auspices, with the full sanction of all her bishops, and with a due regard to the exercise of catholic and apostolic discipline. And let it be carefully noted that these various institutes of the Church were intended not to supersede her own ordinance, or to detract aught from the reverence due to her Divine authority, but simply to increase her facilities for feeding the flock of Christ, and for adding to his fold by ingatherings from the wilderness, for it is impossible that the Church Societies can be properly regarded other than as auxiliaries. Mere christian knowledge, however deep and extensive, cannot make a man a Christian, if he be not admitted by the minister of Christ into the Church at baptism, and afterwards fed, first with milk, and then with strong meat. The erection of christian temples, neither, can make men Christians, if the Church take them not by the hand, and build them up in the faith of the Gospel. National Schools, neither, of themselves can avail much, if they be not regarded as nurseries for the

Church, whose business it is to conduct their catechumens to christian manhood. The sending out missionaries, too, is the peculiar province of the Church, for *she* constitutes the great Missionary Society of the world: unto her are given "apostles, prophets, evangelists, pastors and teachers," that each in his order may contribute to the *increase* of her body, as well as to the edifying of itself in love. It is very important to notice the scriptural principle recognised in the Church's proceedings as above glanced at; the principle, namely, that christian instruction, to answer its full purposes, must be begun, carried on, and completed by the Church, and that, to whatever extent it may be required, it must be given in subordination to herself, by fit agents of her own appointment. This is a principle which strikes at the root of schism under every form, and which, as advocates for church union, it becomes us to embrace and strenuously to contend for; it is a principle which, if consistently carried into operation, would produce, under God's providence, an indefinite amount of solid and permanent good. But, as I have intimated, it is a principle which has not been so much theoretically as practically disregarded; it has not been entirely lost sight of, but only partially acted upon. Indeed in one sense we may say it has been recognised *too fully*, for we have trusted to it, and gone no further. It is a common saying, that what is every one's business is no one's; and so with regard to the Church, people have forgotten their *individual* relative duties and their individual responsibility, and whilst they have admitted that the Church should do great things, they who *compose* the Church have sat still and done nothing, or more properly speaking, only a few of her members have accomplished a little, albeit that little has been abundantly blessed.

Now, had the principle in question been *fully* carried out in practice, had what the Church declared it necessary to do been done by her members, we should not have seen so much false doctrine, heresy, and schism, as it is now painfully affecting to witness, nor to lament that large proportions of our countrymen are destitute of pastoral instruction and the means of grace; we should not have seen Christians manifesting ignorance and indifference on matters of vast importance, or others only just beginning to inquire "which be the first principles of the oracles of God;" but we should have beheld them going on towards perfection themselves, and qualified in their order to become teachers of others: nor should we have found the churches in our colonies "vexed" and so circumscribed as they are, nor yet such multitudes of heathen "far from the kingdom of God."

I am unwilling, Mr. Editor, to trespass longer on your time and space, though I am well aware that the subject admits of much more being said upon it. The natural inferences deducible from my observations are plainly these, "Repent, and do thy first works: redeem the time: strengthen the things that remain: whatsoever thy hand findeth to do, do it with thy might." Vast and solemn as the work of the Church is, all that the Church has to do aggregately her members have to apportion among themselves individually; nor may they intermit their labour until the earth be *filled* with the knowledge of the Lord. Let then each one strive to ascertain his own position, and to occupy himself doing his *own work*. Let him consider what he can do individually,

congregationally, parochially, by influence and by example, for the edification and enlargement of the Church. To these ends let him join and act with his brethren in the societies the Church has instituted, remembering that whilst the kingdom of God is made to extend *beyond* him, he must strive for his own sake to have it established *within* him. Let Paul go on planting, and Apollos watering, and let our united prayer be, that God would pour down the dew of his blessing and give the increase. X.

Sept. 4, 1839.

## ANALYSIS OF THE MASS.

### LETTER V.

MR. EDITOR,—The *Ordinary* of the Mass is immediately followed by the *Canon*,—composed a little before the time of Gregory the Great,—“*a quodam scholastico*,” as he expressly tells us, (lib. ii. Ep. 54, ap. Scram) though some parts of it are much more ancient. It has been warmly disputed whether these words ought to be rendered—“*by some learned man*,” or whether “*Scholasticus*” was the name of an individual, of whom nothing is known independently of this brief memorial; but at all events, the Canon of the Mass does not claim our respect from the remoteness of its origin, or the dignity of its author. It is well known that Gregory was not elevated to the papedom till the latter end of the sixth century, and he died about A. D. 604.

The *Canon* of the Mass consists of six prayers, which I shall now briefly describe; deriving my historical notices from Roman Catholic authors of credit:—viz. Platina “*de Vitis ac Gestis Pontificum*,” Edit. 1664; Polydorus Vergilius “*de Rerum Inventoribus*,” lib. v. c. 10; and Scram’s “*Institutiones Theologicæ*,” c. xvi. § 1045, &c. Edit. Venetiis, 1794. Tom. iii. p. 323, &c.

### THE CANON.

¶ *The Priest bowing low towards the Altar, says,*

“We therefore humbly entreat thee, most merciful Father, through Jesus Christ thy Son our Lord, to accept and bless these + gifts, these + presents, these + holy and immaculate oblations, which we offer unto thee in the first place for thy Holy Catholic Church, together with our Pope *N*, and our King *N*, and all orthodox (Christians).—

“*Te \* igitur Clementissime Pater,*” &c.

¶ This was composed by Pope Gelasius (A. D. 492).

“Remember, O Lord, thy servants *N, N*.”

¶ *Here the Priest secretly prays for those living persons to whom he wishes specially to apply the benefits of the Mass.*

“And (remember) all those who are here present; whose faith and devotion thou knowest, and in whose behalf we offer, *or who offer unto thee, this sacrifice of praise,*” &c.

\* *J.* “*Estne casu factum quod Canon inchoetur a literâ T?*”

*R.* “*Nequaquam, sed de industria, ut notat Innocentius III. et alii, quia litera T signum crucis præ se fert.*” &c.—Turlot’s “*Thesaurus*,” pars iv. sec. 18, p. 717.

✠ We have here a *spiritual* sacrifice offered up *by the people* as well as the Priest. "Commemorating and venerating above all things the memory of the glorious Virgin Mary, the Mother of God, also of thy blessed apostles and martyrs, &c. through whose prayers and merits we beseech thee to grant that we may be in all things strengthened by thy succour, through the same our Lord," &c.

✠ This prayer was anciently called "*Diptycha*," because the names of the saints, living benefactors, and the dead used to be recited from *folding tablets* called Diptychs: it is attributed to Pope Siricius, who flourished A. D. 384, and contains the names of Cosma, Damian, and other martyrs, who suffered about A. D. 302.

¶ *The Priest spreads his hands over the Host and the Chalice.*

He entreats the Lord to accept this oblation in behalf of his servants, to grant them peace, to free them from damnation, and to place them in the number of his elect. The first clause of this prayer is by Pope Leo I. (A. D. 440) and the three others by Pope Gregory the Great (A. D. 590.)

Another prayer to God to render this oblation "ble + ssed, appro + ved, r + tified, rea + sonable, and ac + ceptable; that so it may become the bo + dy and blo + od of thy beloved Son," &c.

The CONSECRATION which follows very nearly resembles our own, and begins, "*Qui pridie quàm pateretur*," &c. At the word "*bene + dixit*," he makes the sign of the cross; and at the words "*Hoc EST ENIM CORPUS MEUM*,"

¶ *The Priest, having adored upon his knees the body of Jesus Christ, elevates it that it may be adored by the People.*

"Likewise after supper, taking the cup into his holy and venerable hands, and rendering thanks unto thee, he bles + sed it, and gave it to his disciples, saying,— '*Receive and drink ye all of this: for this is the cup of my blood of the new and eternal testament, the mystery of faith, which shall be shed for you and for many*,' " &c.

The Priest adores and then elevates the BLOOD; and here let it be noted that the elevation of the Host was not introduced till the middle of the *eleventh* century. That of the Chalice is much later. In the *modern Greek Church*, the bread and wine are elevated *before consecration*. The *Romanish additions* to the words of Christ have been printed in italics.

"Wherefore, *in remembrance* of the same thy Son Jesus Christ, we offer unto thy illustrious Majesty of *thy gifts and presents* + a pure victim, + a holy victim, + an immaculate victim;— + the holy bread of life, and the + cup of everlasting salvation;—upon which we beseech thee to look with a propitious countenance, and to receive them *as thou didst receive the gifts of thy holy child Abel*," &c.

✠ Part of this prayer is ascribed to Pope Leo I. (A. D. 440.) The words in italics and the comparison at the end are plainly inconsistent with transubstantiation.

¶ *The Priest, making a profound obeisance, prays to God that his Archangel may take these oblations to his holy Altar in the Heavens.*

✠ "Remember also, O Lord, thy servants *N, N*, who have gone before us with the seal of faith, and sleep the sleep of peace: to them, O

Lord, and to all who repose in Christ, grant a place of refreshment, light, and peace."

N. B. This prayer can hardly have been composed with a view to their deliverance from *Purgatory*, with which the notion of ineffable torment was inseparably connected by Augustin and all its early patrons.

¶ *The Priest strikes his breast.*

He prays that God would grant his people some part among his holy apostles, &c.

✠ The martyrs mentioned in this prayer suffered A. D. 302 and A. D. 305.

"Through Jesus Christ our Lord, by whom thou dost create, sanc + tify, vi + vify, bl + ess, and grant unto us all these good things. Through him +, with him +, and in him +, be unto thee O Fa + ther Almighty, in the unity of the Holy + Spirit, honour and glory."

¶ *The Priest raises the Chalice a little, and adds,*

"For ever and ever." R. "Amen."—[And so ends the Canon.]

¶ *The Priest turning to the People, says, "Let us pray."*

Then follows the *Lord's Prayer*, the Priest adding in a low voice, "Amen."

He then prays to God for pardon through the intercession of the Blessed Virgin, &c.

V. The peace of the Lo + rd be al + ways with + you. R. And with thy spirit.

✠ Pope Innocent I. (A. D. 404) directed that the *kiss of peace* should be here given to each other by the officiants, a practice still continued at *high Mass*. This was extended to the laity by Leo II. (A. D. 682) though afterwards, to avoid scandal, they merely kissed the PAX-BOARD—a plate with an embossed representation of the crucifixion, but this has long since become obsolete.

¶ *The Priest breaks the Host into three pieces, and puts one of them into the Chalice.*

"May this mixture and consecration of the body and blood of Christ conduce unto the eternal salvation of us who receive it."

N. B. This is a very ancient practice, and is common to all the Liturgies.

"O Lamb of God, who takest away the sins of the world, have mercy on us," (three times.)

N. B. This was instituted by Sergius I. (A. D. 679.) At these words (and at the elevation of the Host) the Acolyth rings the *saunce bell*.

The Priest then says, in a low voice, three prayers, for the remission of his own sins and those of the people through the body and blood of Christ, and that the Holy Sacrament which he is about to receive may not lead to his condemnation, &c.

¶ *Having worshipped the Host, he takes it into his hands, saying,*

"I will receive the heavenly bread, and call upon the name of the Lord."



¶ *He smites his breast, and says three times,*

"Lord, I am not worthy that thou shouldst come under my roof, but only," &c.

¶ *He makes the sign of the Cross with the Host, saying,*

"The body of our Lord Jesus Christ preserve my soul unto everlasting life."

¶ *Having received the Host he takes the Cup into his hands, saying,*

"What reward shall I give unto the Lord for all the benefits that he hath done unto me?—I will receive the cup of salvation, and will call upon the name," &c.

¶ *He makes the sign of the Cross with the Chalice, saying, "The blood of our Lord," &c.*

¶ *Having received THE BLOOD, he pours wine into the cup for the Purification, saying,*

"Grant, O Lord, that we may receive with a pure heart that which we have tasted with our lips, that so from being a TEMPORAL gift it may become unto us an eternal remedy.

¶ *He puts wine into the Chalice for the ABLUTION, saying,*

"Grant, O Lord, that thy body and blood may always abide, and that there may remain no stain of wickedness in me."

Then follows the "Communion" of the day, so called because it used to be sung while the Eucharist was given to the people.

V. "The Lord be with you." R. "And with thy Spirit."—*'Post Communion' of the Day.*

V. ITE! MISSA EST! R. Deo Gratias.

¶ *The Priest bows towards the Altar.*

He entreats the Lord to accept this sacrifice and bounden duty.

¶ *He then turns to the People and blesses them, saying,*

"May Almighty God, the Fa + ther, Son, and Holy + Ghost + bless you."

N. B. In ancient times this was confined to Bishops.

V. "The Lord be with you." R. "And with thy Spirit."

V. "The beginning of the Holy Gospel according to St. John."

R. "Glory be to thee, O Lord."

Then follow the first fourteen verses of St. John's Gospel, instituted by Pius IV. (A. D. 1560.)

R. "Thanks be to God!"—And so ends the Mass.

It may be as well to observe, in conclusion, that the dates which I have attached to the names of the several Popes are the dates of their accession to the Pontificate.

I have the honour to be your obedient servant,

RICHARD HART.

### LAST WORDS OF THE DYING.

Among the last acts of that distinguished "Martyr for the Church and King," as Earl Strafford has been justly designated, was one which is too apt to be overlooked in history, but which, intrinsically perhaps, reflects as great honour upon his character as any of his more prominent political deeds: we allude to the beautiful and pathetic epistle to his son a few days before his execution, an epistle which cannot be read without interest, and may justly be considered as belonging to the "Last words of the dying."

**MY DEAREST WILL,**—These are the last lines that you are to receive from a father that tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways; to whose infinite goodness I bequeath you; and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things. Be sure you give all respect to my wife, that hath ever had a great love unto you, and therefore will be well becoming you. Never be a wanting in your love and care to your sisters, but let them ever be most dear unto you; for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself. Therefore your care and affection to them must be the very same that you are to have of yourself, and the like regard must you have to your youngest sister; for indeed you owe it her also, both for her father and mother's sake.

"Sweet Will, be careful to take the advice of those friends which are by me desired to advise you for your education. Serve God diligently morning and evening; and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instruction of those friends I leave with you, and diligently follow their counsel; for till you come by time to have experience in the world, it will be far more safe to trust to their judgment than your own.

"Lose not the time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends, for the rest of your life. And that this may be the better effected, attend thereunto with patience, and be sure to correct and refrain yourself from anger. Suffer not sorrow to cast you down, but with cheerfulness and good courage go on the race you have to run in all sobriety and truth. Be sure with an hallowed care to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform them joyfully than pensively; for God loves a cheerful giver. For your religion, let it be directed according to that which shall be taught by those which are in God's church, the proper teachers therefore, rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinions, and delight to go in ways of their own finding out: for

you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other.

"The king, I trust, will deal graciously with you, restore you those honours and that fortune which a distempered time hath deprived you of, together with the life of your father; which I rather advise might be by a new gift and creation from himself than by other means, to the end you may pay the thanks to him, without having obligation to any other.

"Be sure to avoid, as much as you can, to inquire after those that have been sharp in their judgments towards me; and I charge you never to suffer thought of revenge to enter your heart. But be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also; and on such you may rely, and bestow much of your conversation amongst them. And God Almighty, of his infinite goodness, bless you and your children's children; and his same goodness bless your sisters in like manner, perfect you in every good work, and give you right understanding in all things. Amen. Your most loving father,

T. WENTWORTH.  
Tower, May 11, 1641.

"You must not fail to behave yourself towards my Lady Clare, your grandmother, with all duty and obedience; for most tenderly doth she love you, and hath been passing kind unto me. God reward her charity for it. And both in this and all the rest, the same that I counsel you, the same do I direct also to your sisters, that so the same may be observed by you all. And once more do I, from my ivery soul, beseech our gracious God to bless and govern you in all, to the saving you in the day of his visitation, and join us again in the communion of his blessed saints, where is fulness of joy and bliss for evermore. Amen, Amen."

#### BRITISH REFORMATION SOCIETY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I see by the last Report of the Reformation Society, that the first resolution at the last annual meeting was moved by Bishop Hopkins of Vermont. Perhaps you will be surprised at this, but if you will refer to the CHRISTIAN REMEMBRANCER for August 1837, you will find this Society so highly spoken of, that the Editor calls upon his readers to support "the highly laudable exertions of the excellent Society." In truth, I think some of the handbills and tracts of this Society very excellent, especially one entitled, "Transubstantiation condemned by the Fathers of the Church;" and as its members are required to acknowledge the doctrine of the Trinity, we may, I think, believe that it is calculated to do some good in the present time of increasing Popery. I see Mr. Hartwell Horne's name on the list of subscribers. I am, Sir, yours &c.

R. R.

## TRACTS FOR THE TIMES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Your correspondent "Phoenix" asserts publicly that, "in the heading of the twenty-ninth page of the seventy-third of the Tracts for the Times," "it is expressly denied that the Atonement is a *satisfaction* to God's justice." Would you believe it, Sir?—on opening the Tract I found the heading referred to exactly as follows, "The Atonement not a *manifestation* of God's justice;" and what is more remarkable still, *the page itself*, so far from denying, implied directly in the text, and in the eighth line of the note declared in so many words, that "the Atonement is a satisfaction to God's justice." So much for "Phoenix!" I only wish this, added to so many other similar instances as are continually turning up, might serve at length to put *the public in general* a little more on their guard how they take for granted the assertions, any more than trust the arguments, of those who evidently,—either think it no sin (if indeed it is possible) to slander Oxford,—or, at least, are so utterly blinded (corporeally as well as mentally blinded) by prejudice, as not merely to read "*manifestation of*" into "*satisfaction to*," but instantly (without so much as another look even at the *printer's heading*, as it certainly *might* be,—much less any look at all at the page itself,) to found instantly a most false and injurious public accusation on his own gross and inexcusable blunder. Against such prejudice as *this*, whose character can be safe?

I am, Sir,

Your obedient Servant,

Northamptonshire, Aug. 16, 1839.

No-PHOENIX.

## BAPTISMAL REGENERATION.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I perceive that in a former number of your Magazine I am blamed for using too strong an expression, by saying that Regeneration in the sense of the commencing point of Sanctification is *never* simultaneous with Baptism. I am ready to admit that the expression was *too strong*, and that I ought to have said, "is *not generally* simultaneous with it." What it may please the Almighty to do in *particular cases* it is not for us to say; but with respect to adult candidates for Baptism, they ought to have faith and repentance *previous* to the holy rite, and how faith and repentance can exist *previous* to, and without the grace of the Holy Spirit, I have never yet found any person who could inform me, and if scriptural warrant is required for my opinion, I would refer to Acts x. 47, as fully confirming it.

I think that every thing which need be said upon this subject is contained in the chapter on Baptism in Dr. Shuttleworth's work, so highly commended in the CHRISTIAN REMEMBRANCER for November 1838.\*

I am, Sir, your faithful servant,

PHOENIX.

\* "Not Tradition but Revelation."

## POEMS BY JOHN CHARLES EARLE.

(St. Edmund's Hall, Oxon.)

## No. VIII. THE PEBBLE IN THE BROOK.

I saw a smooth stone in the brook  
Which neither breeze nor billow shook,  
All shining in the fitful gleam  
Which through the rippling foam would stream,  
Its native roughness wore away  
By the incessant water's play,  
While o'er it still the rushing tide  
Swept with a song of noisy pride.

Thus, Saviour, on thy placid breast  
My shining soul would sweetly rest.  
Affliction's waves may roll above,  
And smooth the heart they cannot move;  
The world with current loud and strong,  
Unheeded, Lord, may sweep along;  
My shining soul unmoved shall be,  
And gently rest her all on Thee!

## No. IX. THE ASTRONOMY OF THE BIBLE.

THE truths of Scripture, like the stars of night,  
Beam not at once upon the longing sight,  
Nor yet at measured intervals appear:  
But here one only, there another sphere;  
A cluster then, with rich effulgence fraught,  
Bursts on the long-raised telescope of thought.

Low at thy shrine, adoring, Lord, I kneel;  
Do thou thy starry truths of love reveal;  
Full on my spirit, with unearthly ray,  
Let derivated beams of Godhead play;  
Let worlds on worlds of living light arise,  
In quick succession, to these tearful eyes,  
And thy loved volume, through this mortal night,  
Spread o'er my soul a canopy of light;  
Till by thy throne the wide expanse I see,  
And walk that starry universe with thee,  
Trace every golden link and law that ran  
Through all thy word, through all Redemption's plan;  
View the vast system with unaided eye,  
And learn of thee thine own astronomy.

CAUSES OF THE RECENT GROWTH OF POPERY.

[In our review of the work of the Bishop of Vermont, we intimated our intention of touching on some of the numerous and important questions, which the general aspect of the times had forced on that able prelate. As, however, the subject was found far too extensive for the limits of a review, a correspondent has undertaken the task for us, and especially in reference to the recent growth of Popery.]

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—In your number for August, a correspondent has accused the writers of the Oxford Tracts of having spoken too mildly of the idolatry of the Romish Church. Not having seen the particular tract to which he alludes, I am unable to say any thing in explanation of it; but I write this in order to protest against the principle which I apprehend is involved in the letter of your correspondent, viz. that every sound Protestant is bound to charge idolatry on the Romanists. At a time when popery is rearing its head, and augmenting its influence among us, it is right that we should consider what really is popery, and what is not; instead of being led away by mere names of hereditary clamour and partisanship, the very exaggerations of which have caused already an immense reaction, and been one of the most stealthy, yet efficient causes, of its modern revival. If then, Sir, it be essential to Protestantism to charge idolatry on the Romish Church, there is a large number of great and venerable names which must be excluded from the catalogue of Protestantism, whom, nevertheless, it would be very unpalatable to you, and your readers, to give up. The great pillars of orthodoxy, who were the lights of the Church of England from the reign of James I. to the Revolution of 1688, it may surprise your correspondent to learn, maintained the negative; or at least spoke of the use of images and pictures by that church in a way which would assuredly, in the present day, be called secret popery. I will name one only, but one who is a host in himself—Jeremy Taylor. That great writer maintains in his works, especially in his *Life of Christ*, that since in all the enumerations of the Decalogue occurring in the New Testament, in six different places, the second and fourth commandments are omitted, our Lord thereby actually abrogated the prohibition against images and the law of the Sabbath. He appeals also to the very slight notice taken of these commandments, nay, the almost total silence about them in the New Testament, as confirmatory of this opinion; and these writers rest the exclusion of images from the Church, only on the ground of expediency and the abuses which had accompanied it; and the religious observance of the Lord's day solely on the original authority of the Church, and the commands of the christian magistrate. Certainly, those who claim the authority of the fourth commandment for the latter institution, are bound, as Paley shrewdly remarks, to show as explicit a command for the change of the day from the seventh to the first of the week, as they can for the original appointment; and, moreover, it seems certain that the first Christians, for many generations, did not observe the institution in the sense which is now-a-days contended for.



The mighty civil and religious blessings flowing from it, render it a painful and odious task to overthrow any of the grounds on which it has been long observed hitherto; but as the late discussions in parliament have made the fact known; that a very large portion of Christians, in every age, have rejected the fourth commandment as the grounds of the christian observance of Sunday; and as it is dangerous to rest it on a disputed foundation; I do not see why we should not apply the well-known adage to this case—*Magna est veritas, et prævalebit*. God can preserve his own institutions, without the misguided efforts of human zeal, or “the pious frauds” of man’s device! The institution, in short, is unassailable on the grounds thus stated; while there is great danger in resting it on any fact or doctrine which may be, and has been, so extensively disputed. Any individual, however, who believes that he is bound to observe it in obedience to the fourth commandment, may safely entertain his opinion; seeing it relates not to any of the fundamental articles of the christian faith; but the same person would surely not be justified in condemning James I., and Charles I., and the great body of the bishops and divines, who maintained along with them an opinion against its being observed with puritanical scrupulousness and superstition, as secret papists.

I certainly am not going to palliate the use of images among the Romanists. The Pope himself has been seen, when he visits the various shrines of St. Peter’s Church on Good Friday, not only to kiss the bronze toe of St. Peter, but actually to rub his forehead against it, as if the statue could communicate some benefit by its contact; and there is reason to fear that in many instances, if not idolatry, something fearfully akin to it, is encouraged by the practice. But even the English Church would stand condemned by the Greeks, who only tolerate unshaded pictures. The emblematic dove carved over our altars, and the pictures by eminent masters, which are sometimes seen in our churches, would call forth the anathema of their canons; and certainly are infringements of the second commandment, in the sense in which it is usually applied against the Romish Church.

Let it, moreover, be borne in mind that whatever be the practice, the doctrine of that Church is as strong against idolatry as our own; that she formally disclaims it, and anathematizes any one who should give what is termed *Latreia* even to the Virgin, or to any one save the Persons of the Holy Trinity: and with regard to the *Adolatry*, (worship of the Host,) it is given under the notion that Christ is both *bodily*, and in his whole divinity, present in the bread.

It may be said, however, that the members of the Church of England are bound to regard the Papists as idolaters; and that such is her plain doctrine. I grant that in the declaration against Transubstantiation, idolatry was charged against the Papists; but that was imposed by authority of parliament, and was never formally declared an article of religion by any church-authority; and, after all, a mere article of religion is not an article of faith, which last alone are fundamental, and as such equally obligatory upon all. Neither do the Articles of our Church anywhere confirm this charge of idolatry: the Homilies, indeed, distinctly make the charge, and I fear on grounds which no Papist can satisfactorily challenge; but then the Homilies are only subscribed to

as containing "a godly and wholesome doctrine, and necessary for these times," that is, the times when they were written; but this by no means binds us to maintain all and singular the words, phrases, and assertions therein made. The declaration, indeed, at the end of the Communion Service, does say that the sacramental bread and wine being unchanged, (*but this the Papists deny*;) it were idolatry to worship them. This was, I believe, not added till the last review; and, at any rate, none but the clergy are called on to subscribe to it.

Let not this be supposed written to palliate the corruptions of the Church of Rome, (for on these points her practice and her doctrines are grievous corruptions); but simply for the purpose of showing that it is not essential to Protestantism to hold these opinions concerning these her corruptions; and that, therefore, those who suppose popery to consist in these things, really mistake her essential features, and by their absurd and exaggerated views upon them are helping her forward, and aiding her in concealing those parts of her system where her strength lies, and from whence alone the true danger is to be dreaded.

It is well known that the policy of Queen Elizabeth, who certainly knew what popery was, and was no ordinary judge of the means by which it was to be combated, caused certain expressions and declarations in the Liturgy of Edward VI. to be omitted in the Prayer-book, because they were offensive to the Romanists; and her policy was so far successful, that they communicated in the Church of England during the first eleven years of her reign. The monarchs who succeeded her, and the great school of divines above-named, took a similar course. They seem to have looked on the Romish Church as a very corrupt branch of the universal church, but still not as utterly cut off from it, not as *apostate*. Great as were her corruptions in their eyes, they were still regarded not as reaching to the fundamentals of religion, or depriving her of the christian name. It was the Puritans, of whom afterwards Bishop Burnet remarked, that the whole of their religion consisted in an extreme hatred of popery, who condemned Hooker, because he maintained the possibility of salvation to our forefathers living in the English Church before the Reformation: and Joseph Mede found himself deprived of all hope of preferment, though in every other respect a very high-churchman, by Archbishop Laud, for the single reason that he maintained that the Pope was *Antichrist*, and "the man of sin."

After all, are there not as great corruptions among many who call themselves Protestants, (though I deny them the name,) as there are among the Romanists? If we may not bring forward the Socinians, and Joanna Southcote; yet what shall be said of the Irvingites? of Quakerism? of Methodism? The last has its confessional, too, in the monthly class-meetings: and how near it approaches to popery may be seen by reading the able work of Bishop Lavington on the comparison between the two systems. What again is Calvinism? Surely, nothing can be worse, more mischievous, than the doctrines of

\* Those who wish to see the opinions of our great divines on this difficult point, will find them fully detailed in a very able sermon, entitled "*Antichrist. A Discourse on the Thirteenth Chapter of the Apocalypse.*" By the Rev. William Burgh, A.B. Holdsworth, London."

irrespective predestination and reprobation? And where did Calvin learn these doctrines? From the Latin Church herself, and her favourite schoolmen. Bishop Tomline says: "Dean Tucker has shown, in his letters to Dr. Kippis, that 'at the time just preceding the Reformation, the Church of Rome, in respect to predestination, grace, free-will, and perseverance, was truly Calvinistical.'"

Now, it is in this very respect that the able work of Bishop Hopkins, which you, Sir, have just reviewed, is calculated to do such good service. Leaving the absurd and foolish charges of vulgar and fanatic controversialists, and dealing with the Church of Rome in the spirit of christian moderation and charity, because he knows the position he has assumed against her is impregnable, the Bishop, as well as his editor, Mr. Melvill, has had recourse to the great catholic principles of our old divines. He sees that popery does not consist in this or that particular error, and that the danger to ourselves does not arise from her particular corruptions, but from the whole system itself; from her spirit of earthly ambition, her perverted morality, her claims to be the mother and mistress of all other churches; and he has pointed out the only likely means under Providence, whereby the evil spirit may be exorcised out of her. There is one important inquiry, however, necessary, which does not seem to have been any part or parcel of the plan so ably executed by the Bishop, viz. an investigation into the causes of the recent growth and revival of popery. These, with your permission, I design to investigate: a more important subject cannot surely be discussed at the present day, although its discussion seems to have been hitherto very generally declined, from the painful and delicate nature of the task, or its extreme difficulty.

G. P.

#### ITERATION OF BAPTISM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCE.

SIR,—There is a passage from Hooker quoted in the S. P. C. K. Family Bible, on the text Eph. iv. 5, so precisely apposite to the question of your correspondent *Phoenix*, regarding the "need of a fresh baptism," that I beg to forward it for his information, and for the guidance of those who entertain any doubt upon this important point.

"Iteration of baptism once given, hath always been thought a manifest contempt of that ancient apostolic aphorism, 'One Lord, one faith, one baptism:' baptism not only one, inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace; but one also, for that it ought not to be received by any one man above once. We serve that Lord, which is but one, because no one can be joined with him; we embrace that faith which is but one, because it admitteth no innovation; that baptism we receive which is but one, because it cannot be received often. For how should we practise iteration of baptism, and yet teach that we are by baptism born anew; that by baptism we are admitted unto the heavenly society of the saints; that

\* Elements of Christian Theology, Article XVII.

those things be really and effectually done by baptism, which are no more possible to be often done, than a man can naturally be often born, or civilly be often adopted into any one stock or family? This also is the cause why they that present us unto baptism are entitled for ever after our parents in God, and the reason why we there receive new names, in token that by baptism we are made new creatures. As Christ hath therefore died and risen from the dead but once, so that sacrament, which both extinguisheth in him our former sin, and beginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, 'I acknowledge one baptism for the remission of sins.'

I am, Sir, your faithful servant,

H. M. R.

#### ON HEBREWS XI. 21.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR, — The Latin Vulgate translation of Hebrews xi. 21, is, "*adoravit fastigium virgæ ejus*," "he worshipped the summit of his staff." Now even if this were the correct translation, it would afford little support to the papal cause, the "*adoration des bois*." It is a very sound rule laid down by the Anglican Church, that we must not expound one part of Scripture so as to contradict another; and therefore, when this would be the consequence of adopting a literal interpretation of any passage, to avoid it we must have recourse to a figurative interpretation. Now we know that the word of God, as given in the Latin Vulgate itself, strictly forbids any worship of material objects, even those most glorious of them, the host of heaven, and therefore it cannot contradict itself. The "*fastigium virgæ*," therefore, if this were the correct reading, could only be understood in a figurative sense, and be intended so to be applied; it must be used as the words "rod and staff" are used in the book of Psalms. The summit of his staff must mean the chief of his hope and support, and must be a prophetic reference to the promised Messiah, a figurative expression to denote him, just as in other places he is figuratively styled a Rock, a Door, a Vine, &c.

In fact, how little support image worship would find even from their Latin Vulgate, if faithfully rendered into the vernacular tongue, is shown from the fact of the Papists expunging or mutilating the second commandment in their catechisms; whereas in the Vulgate it is retained in all its integrity, both in Exodus and Deuteronomy. The Vulgate bears testimony against them, just as the Jewish Scriptures do against the Jews. God grant that both of them may have grace to see their errors, and forsake them!

I am, Sir, your faithful servant,

PHOENIX.

## LAW REPORT.

## No. LXX.—CHURCH RATES.

OPINIONS OF THE ATTORNEY-GENERAL AND DR. HAGGARD.

Two cases have recently occurred, one in Sunderland, and the other in Northampton, which are likely to give rise to a protracted legal contest, and upon which the opinions of two eminent counsel, the Attorney-General and Dr. Haggard, have been taken. As there is much in those opinions which is applicable to the situation of other parishes, and which, perhaps, is partly new, we subjoin the cases as laid before the counsel, with the opinions attached. The case submitted by the inhabitants of the parish of Sunderland, arose out of the conduct of the Select Vestry, who refused to permit the parishioners to investigate the accounts for the past year. Another cause of objection was the accounts for the year 1837-8, which presented a long catalogue of items which were not sanctioned by Act of Parliament. The following is the case and opinion put by way of question and answer:—

Q. 1. Whether the churchwardens are not liable to a criminal prosecution for wilfully disobeying the express direction of the Act of Parliament, by refusing to show their accounts for the year 1838?

A. Their being no penalty provided nor remedy given for disobedience of the Act in refusing to show the book of accounts, I think that, in strictness, this refusal amounts to a misdemeanour; but I cannot recommend an indictment on this ground, till further efforts have been made to induce the churchwardens to comply with the Act of Parliament.

Q. 2. Whether parties residing and sleeping out of the parish of Sunderland, but who are rated in respect of property in that parish, can be considered as inhabitants there, so as to qualify them for being elected vestrymen?

A. I am of opinion, that parties residing and sleeping in the neighbour-

hood, and rated in respect of property in the parish, are qualified to be elected vestrymen as inhabitants.

Q. 3. Whether the churchwardens can justify paying more out of the church-rates than the 80% to the rector, and 10% to the clerk, and for the necessary repairs of the church. If they can justify paying as much as the churchwardens of any other parish, under the common or canon law, will that justify them in making the whole of the payments before enumerated?

A. I am of opinion that the churchwardens are not confined to the specified payments; and that they may lawfully defray such expenses from the rate as lawfully fall upon a church-rate, without a special vote of the vestry. But there are several items in the list which I consider wholly unauthorized, and for which the churchwardens are not entitled to credit.

Q. 4. Should the churchwardens have illegally applied the money, may not any person distrained upon for the rate appeal to the quarter-sessions within three months after the seizure made upon their goods, against such distress, as well as against the "assessment," and the "money to be collected;" and will not the warrants of distress, being signed by the justices of Sunderland, be illegal, and the appeal allowed on that account?

A. But the misapplication of a part of the fund does not make the rate illegal, or give any appeal against the rate to the quarter-sessions. The objection to the misapplication of the fund must be made in auditing the accounts of the churchwardens.

Q. 5. Would not the Court of Queen's Bench grant a mandamus to compel the churchwardens to pay back into the church-rate fund the money they had illegally expended?

A. The Court of Queen's Bench certainly would not grant any man-

damus to the churchwardens to compel them to pay back the money they have illegally expended.

The following is the Northampton case:—On Tuesday, the 15th of August, a vestry meeting was held in the parish of All Saints, Northampton, to pass the churchwardens' accounts, and make a rate for the repairs of the church.

The report was read of a surveyor who had examined the church, and prepared a carefully detailed account of the repairs required, and of the expense, which was estimated at about 430*l.*; a rate, therefore, being necessary for this and other minor matters, of sixpence in the pound, it was proposed in the usual way.

An amendment was proposed by a dissenting minister, and seconded, to adjourn the meeting to that day twelve months.

The clergyman of the parish, as chairman, refused to put this amendment, on the ground that a competent surveyor had declared the repairs to be at once necessary; that no objection was taken against the rate as extravagant, nor one of a smaller amount proposed; and that the amendment, if carried, must of course prevent the churchwardens in the discharge of their duty, by driving off the whole question to a time when they would have ceased to exercise their office. Overlooking the amendment, therefore, altogether, the chair-

man put the previous question, which was carried by a large majority. No poll was subsequently demanded.

The churchwardens have commenced to collect the rate; but some of the dissenters refused to pay, alleging that the rate is illegal, through the chairman's refusal to put the amendment.

Under these circumstances your opinion is requested:—

1st, Whether the rate carried was illegal? 2d, Whether, in the event of proceedings being instituted for that purpose in the Ecclesiastical Court, the churchwardens could enforce the payments?

Upon which Dr. Haggard gave the following opinion:—  
"1st and 2d. In my opinion, this rate, under the circumstances stated, is legal; the reasonableness and propriety of it seems capable of being fully proved; and I do not think that if alone opposed on the mere ground for passing over such an amendment as was moved and seconded, the opposition will avail. Taking this view of the rate, it appears to me that the churchwardens can enforce payment of it in the Ecclesiastical Court. They will be advised to summon a defaulter before the justices, as a preliminary step to a suit."

"JOHN HAGGARD, *advocat*  
Doctors' Commons.  
Aug. 26, 1839."

#### CHURCH DISCIPLINE.—THE LORD CHANCELLOR'S NEW BILL.

The following is an abstract of the bill presented to the House of Lords, by the Lord Chancellor, "for the more effectually enforcing Church Discipline:—

"Preamble.—Whereas the present mode of proceeding in causes for the correction of clerks is attended with great expense, delay, and uncertainty, occasioned as well by the number of courts which now have jurisdiction in such causes as by the multiplicity of appeals allowed by law from the decrees of such courts: and whereas it

would tend very materially to diminish the evil aforesaid, and to promote a more uniform, speedy, and effectual administration of justice, if one court were appointed to have exclusive jurisdiction in all such causes, subject to an appeal to her Majesty in council: Be it therefore enacted, &c."

Clause 1. That an act passed in the first year of the reign of King Henry VII., intituled, "An Act for Bishops to punish Priests and other Religious Men for dishonest Lives," shall be and the same is hereby repealed.



Clause 2 gives the definition of the terms "preferment," "bishop," and "diocese."

Clause 3 provides that jurisdiction of ecclesiastical courts (except Courts of Arches) in suits for correction of clerks be abolished:—"That from and after the passing of this act no ecclesiastical court whatsoever, whether royal, peculiar, or otherwise, now possessing any jurisdiction to hear, determine, or adjudicate upon any suit against any spiritual person below the rank or degree of a bishop, for the purpose of procuring any sentence of excommunication, suspension *ab officio* or *ab officio et beneficio*, deprivation, deposition, or degradation, or any spiritual censure, shall possess or exercise any such jurisdiction, save and except the Court of Arches, which court shall exclusively possess and exercise original jurisdiction in all such suits in the manner hereinafter directed, subjected nevertheless to an appeal to her Majesty in council, to be referred to the judicial committee of her Majesty's most honourable Privy Council."

Clause 4: That the jurisdiction of the Court of Arches extend to every part of England and Wales.

Clause 5 provides that suits now pending be transferred to the Court of Arches, and be proceeded in according to the forms now in use, or in the manner herein directed.

Clause 6: That suits now pending before judicial committee proceed as if the act had not passed.

Clause 7. That proceedings in the Court of Arches be conducted as causes of correction have hitherto been conducted in the said court, save as altered by this act.

Clause 8. That every suit be commenced within two years from the commission of the offence.

Clause 9. That after articles of charge allowed, defendant to give a separate issue to each article, and to plead.

Clause 10 gives power to suspend defendant during proceedings.

Clause 11 gives power in case of frivolous and vexatious proceedings,

and suspension during the same, to award beyond the taxed costs a sum *nomine expensarum*.

Clause 12. That witnesses be examined to such parts only of pleas as court shall direct.

Clause 13. That evidence may be taken *vivâ voce* in open court.

Clause 14 provides that evidence may be taken *vivâ voce* before a commissioner.

Clause 15. That the court may direct an issue to try any fact.

Clause 16. And may in certain cases direct depositions to be read at the trial of the issue.

Clause 17. And may direct new trials of issues.

Clause 18. Attendance of witnesses and production of papers, &c., may be compelled by subpoena.

Clause 19. Witnesses to be examined on oath, and to be liable to punishment for perjury.

Clause 20. Costs in the discretion of the court, and may be taxed and enforced as costs in any Ecclesiastical court.

Clause 21. Sequestration and application of profits to preferments during suspension under a definitive sentence.

Clause 22. If sentence of deprivation be passed upon any defendant, the costs of the promotor may be charged upon the preferment.

Clause 23 secures appeal to Privy Council.

Clause 24. Appellant to give security for costs.

Clause 25 secures that provisions of 27 George II., c. 44, shall not apply to suits against spiritual persons.

Clause 26 is the saving of archbishops' and bishops' powers.

Clause 27. "That this act shall not extend to Scotland or Ireland, nor to the Isle of Man, nor to the Islands of Guernsey, Jersey, Alderney, or Sark, nor to any appeal from any court within the said isle or islands."

And Clause 28. "That this act may be repealed, amended, or altered, by any act or acts to be passed in this present session of parliament."

## MONTHLY REGISTER.

## CHURCH SOCIETIES.

*Society for the Propagation of the Gospel in Foreign Parts.*

Sept. 1839.

**Tuz Bishops of Exeter and Salisbury,** in the Charges which they are now delivering at the visitation of their respective dioceses, have recommended to their clergy the claims of this Society, and urged the importance of forming parochial associations in aid of it.

Since our last publication, meetings in support of the Society have been held at

Plymouth,  
Kingsbridge,  
Modbury,  
Loxwithiel,  
Redruth,  
St. Columb,  
St. Austell,  
Truro,  
Tor Point,  
Lifton,  
Tavistock,  
Fowey,  
Liskeard,  
Callington,  
Bodmin,  
Southampton,

Amesbury,  
Hungerford,  
Marlborough,  
Warminster,  
Andover,  
Winborne,  
Wareham,  
Weymouth,  
Huntingdon,  
St. Ives,  
Braintree,  
Brecon,  
Pembroke,  
Haverfordwest,  
Llanidloes.

“109, Piccadilly, Sept. 4, 1839.

“Reverend and dear Sir,

“I have much pleasure in sending you another report of a gratifying visit on behalf of the Society for the Propagation of the Gospel. It was made to Huntingdonshire, and a part of Essex, whence I have lately returned, having been most kindly received as a representative of the Society at Huntingdon, St. Ives, and Braintree, where public meetings were very respectably attended; and having preached for the Society in the two churches at Huntingdon, and also at St. Ives and at St. Neot's. The collection at all these places exceeded the

expectations of those who seemed best acquainted with them. But there is every reason to believe, with thankfulness, that the benefit will extend far beyond the immediate assistance which has thus been procured for the Society. The feeling and the exertions of the clergy are above all praise, and these are now extending to the lay members of the Church in the most gratifying manner. A growing conviction is pervading the whole body of the Church, that it is the bounden duty of her members to carry out the richest blessing which they enjoy at home, the possession of a pure and holy faith in the Redeemer of the world, to every member of the flock, wherever dispersed, and to be active agents in the holy work of making known the way of God throughout every portion of the world. Indeed, there is a strong and growing persuasion, that the very extraordinary facilities which the wealth and power, and dominion, and commerce, and enterprise of this favoured nation afford for the performance of this work, create extraordinary responsibility in those who are so highly distinguished. And while a solemn duty is thus imposed, the privilege which is mingled with that duty appears to be rightly seen and felt. If God, in his mercy, shall bless the extension of such views and feelings among all the members of the Church, the great objects of the Society, or rather the great objects of the Church (for she must be the distinguished missionary, under her Divine Head), will be effectually obtained; and the progress of a knowledge of the saving health which has been revealed from Heaven, will soon be manifested, with abundant blessing, in the North and in the South, in the East and in the West, in every colony, and in every clime.

“Several of the places at which our meetings have been held with the most gratifying encouragement, have

“See our Review of the admirable

Charge in the present number.

hitherto been considered, from particular circumstances, as unfavourable scenes for such efforts. But the zeal of the clergy has disregarded these circumstances; they have made the attempt in a becoming spirit of faith and humility, and hope and love; and the result has exceeded their expectations, and crowned their pious wishes. This fact is important, because it may well encourage similar efforts in other places, where little hope of success has hitherto been entertained. There is evidently a spirit in the Church, and holy feelings among her members, which only require to be called into action, by zealous, pious, and judicious exertion; and it is not too much to hope, with humble confidence, that these will be brought into general and permanent effect in every part of the kingdom, in every diocese and ecclesiastical division of the country, until every parish and hamlet has its share in the holy work.

It is therefore very gratifying to see in the country papers the long lists of places, where meetings have been, or are to be held on behalf of the Church in the colonies, that their religious destitution may be relieved by the efforts of the same Church at home. Parochial associations are forming in numerous places, to carry on this good work permanently; and it is felt that every effort to which the members of the Church in this country are thus called, on behalf of the suffering members abroad, facilitates similar exertions for all the important objects of the Church at home. It is the sound feeling of the Church called into an active operation, upon sound principles, and under Church direction, and looking to that blessing which alone can give it any value. Well, therefore, may we all join in fervent prayer, that such feeling and such effort may abound on every side, and be richly blessed by the mercy of our God, and of his Christ. Much remains to be done, but that blessing will make the accomplishment of it easy and delightful.

I remain, Rev. and dear Sir,  
Your faithful servant,

JOHN NOVA SCOTIA.

The Rev. the Secretary of the Society for the Propagation of the Gospel.

To the Rev. the Secretary.

Kenwyn, near Truro, Sept. 2, 1839.

Reverend Sir,

I have little time for fulfilling your wish of sending you a statement of my progress in attempting to advance the cause of the Society for the Propagation of the Gospel throughout these counties; but the following brief sketch may perhaps answer your purpose:—

I began on Sunday, the 11th of August, by preaching in the morning at St. Andrew's chapel, Plymouth, in the afternoon at Stonehouse, and in the evening at St. John's, Devonport, on behalf of the Society. The congregations were large, and the collections of a very unusual amount. On Monday the Lord Bishop held his visitation, and both in his charge and after the visitation dinner, brought our cause and my mission before his clergy, and expressed his full approbation of it. On Tuesday, the 13th, his Lordship took the chair at our public meeting at Plymouth, and spoke most ably for half an hour in opening the proceedings of the day. The meeting was in all respects most highly gratifying. Such an attendance had never been known before in Plymouth, and the interest of the meeting on the subject was marked and most encouraging. In the evening of the same day a meeting was held at the Town hall, Devonport, which was filled with a most respectable audience: the clergy both of the town and neighbourhood took a hearty interest in our cause. The amount of the collections and increased subscriptions from these towns alone amounted to 157*l.* 16*s.* After the Devonport meeting, the Archdeacon of Totnes took me on to Modbury: whence we went in the morning to Kingsbridge, holding a meeting there in the morning, and at Kingsbridge in the afternoon. At each of these places we formed District Associations for the surrounding parishes; and the clergy of the neighbourhood who were present undertook for themselves and their neighbours, that they would at once form their parishes into Parochial Associations. Our collections were, Kingsbridge, 4*l.* 15*s.* 6*d.*; Modbury, 4*l.* 5*s.*, besides many annual subscriptions of all amounts. My

plan, I may mention here, has been throughout, to form as many parochial associations as possible at once, and get the names both of subscribers and collectors before the meeting separates. Many are led to join us heartily, while the great facts of our case are fresh in their recollection, who would probably defer joining us otherwise, until other subjects had effaced their first impression. On Thursday, the 15th, I preached, by the appointment of the Lord Bishop, at the consecration of Bickleigh church, which has just been magnificently rebuilt at the sole cost of Sir Ralph Lopez, the patron; and thus had an opportunity of bringing before all the principal laity and clergy of this part of the county the case of our Society. On the 16th, I went on to an important agricultural station, Lifton, meeting the neighbouring clergy at dinner, and having afterwards a service, at which the whole neighbourhood attended. The congregation, indeed, was crowded, and exhibited a lively interest in the cause of Church of England missions, then for the first time, probably, brought before very many of them. All the clergy present undertook for their own, and many of them (in the name of their brother clergy) for the neighbouring parishes, that each should forthwith be formed into a parochial association; and we collected in the small sums of hearty givers, 4*l.* 1*s.* 11*d.* at the church doors. On the following day two meetings were held in Tavistock, at both of which I explained fully our case, and preached for it the next morning in Tavistock church. The growing interest of the people, with the increase of knowledge on the subject, was strikingly exhibited here. Last year it was scarcely deemed fit for Dr. Short to hold a meeting; and when he did so, about two pounds were raised for the cause; this year our collections reached twenty-six pounds, besides gaining a large accession of subscribers and collectors. The officiating minister takes up the subject warmly, and, I doubt not, will prosper in it. Your district secretary also is most active and effective here. On Sunday evening I went on to Milton Abbots, another agricultural centre, and here again

preached to a congregation, full of attention, and so numerous that the fine church overflowed largely into the churchyard: 9*l.* 8*s.* were collected; a very large sum, being made up of the widows' mites, the pence and halfpence of the labouring poor. Here, and all round, parochial associations, I trust, will flourish. The following day I met the Bishop of Exeter at his visitation at Liskeard, and again was enabled by his lordship to introduce the subject to his clergy there assembled. The following day he took the chair at our meeting at Liskeard, supported by the mayor and all the leading gentry and clergy of the neighbourhood, and a numerous attendance of the town's people. Parochial associations were again formed, collectors' names obtained, and 11*l.* 7*s.* 1*d.* collected at the doors. The following day the district secretary took me to Tor Point, where an excellent meeting was held and an association formed; 4*l.* 8*s.* 8*d.* was collected in the room, and a large body of subscribers enrolled. On Thursday I proceeded to Callington, preached for the Society, and afterwards held a meeting in the Town Hall: our collections reached 6*l.* 13*s.*; and we set up, or obtained engagements to institute several associations in that neighbourhood. Our next meeting was at Bodmin on the following day, when the Bishop again presided; and on Saturday evening Wadebridge and the neighbouring parish of Eglosayle were formed into an association, at a meeting at which 4*l.* 15*s.* was collected, and the foundation of several parochial associations in the neighbourhood was laid. On Sunday morning, the 25th, I preached at Bodmin, collected, with the collection after the meeting of Friday, 18*l.* 12*s.* 3*d.*, and then went on to preach at St. Austell in the evening, where 10*l.* 17*s.* 3*d.* was contributed in the church. On Monday, the 26th, the Bishop again took the chair at our meeting at Fowey, which was filled, after his lordship had left the room through indisposition, by the Hon. G. Fortescue. The most lively interest in our cause was here displayed; and a body of zealous collectors formed, under the vicar of the town: Eleven pounds were collected at the doors.

Tuesday, the 27th, I preached at Lost-withiel church, to a highly respectable congregation, who contributed 8l. 6s. 5d. to our funds. A parochial association was to be formed the following Thursday, Mr. Fortescue undertaking the office of patron. Thursday, the 29th, I proceeded to St. Columb, and at a most gratifying meeting in the evening, formed a parochial association there under the best auspices: 9l. 6s. 2d. was collected in the room, and annual subscriptions amounting to almost six pounds entered. The following evening a meeting at St. Austell, at which Mr. Tremaine, of Heligian, presided, was most respectably attended, and 9l. 9s. 10d. were added to the Sunday's contribution. On Sunday morning, Sept. 1, I preached to a magnificent congregation at St. Mary's, Truro, when 31l. 15s. 4d. were collected at the doors. In the evening, at a sermon at Redruth, I brought the subject before the mining population of that large district, and collected a little above five pounds for our cause. We are to hold meetings at Truro and Redruth this afternoon and to-morrow, under the presidency of the Lord Bishop, and again in the evenings, for the poorer classes.

Upon the whole, I thank God that our success has been great and evident. Our collections have been throughout almost twice as large as those usually made for similar objects; and what is of far more importance, in almost every single instance I have been heartily welcomed by the laity and clergy. If it please God to prosper me, I do, indeed, trust, that through his blessing, a safe foundation for general parochial associations is being laid throughout these two large counties. Even in parishes which were thought pre-occupied by other societies, the attempt of introducing our own has been hitherto eminently successful; and we have had some most gratifying instances in which the clergyman was previously almost ignorant of our true character, and therefore devoted to other instruments, where, after the statements made at the meeting, he has united with me in declaring that, however useful other societies may be, we have the first claim. In these areas it has hitherto appeared that

other causes have suffered no loss, whilst we have been at once put at the head of the list.

"Let me have your prayers, Reverend Sir, that God's blessing may rest on my endeavours, and that his work may be done in this matter simply, solidly, and lastingly."

"I am ever, your obedient servant."

"SAMUEL WILDERFORCE."

"Our collections hitherto amount to 335l. 1s. 2d."

The Hon. and Rev. S. Best, who has kindly undertaken to advocate the Society's cause in the counties of Wilts and Dorset, says, "I have now attended several meetings, and have been much pleased throughout with the zeal and ferventness in the cause that has been shown. I have taken the opportunity of pressing on each meeting the importance of acting parochially, and have pointed out the facility and readiness with which this may be done. It gives me great pleasure to report that a strong feeling in favour of this system appears to be awakened, and all parties are beginning to apprehend the real strength of their position, and how important it is that the Church, which, in the establishment of this very Society, set the example of missionary exertion, should take up and carry out its great principles."

I have now to mention the establishment of an association in my own parish; and I have reason to be thankful for my success. Our population is 560, and entirely agricultural; and yet, exclusive of my own family's subscription, I shall have, I hope, to remit nearly five pounds, raised, with only one exception, in sums under five shillings, and the greater part of it in shillings, sixpences, and pence. I preached on the subject on the Sunday evening, but without a collection, and gave notice of the meeting at the school-room on the following evening. I then engaged some of my farmers' daughters to go round, and, in delivering the papers as notices, to use their influence, which they did with success; and I hope, that as the subject becomes better understood, (as I shall endeavour to make it by circulating two brethren copies of the Re-

port on strong paper, and after the manner of a reading society,) that we shall have a still better report to make."

The following Table shows the receipts of the Society, from Donations and Subscriptions for each of the first eight months of the last and the present year:—

| 1838.    | £.    | 1839.    | £.    |
|----------|-------|----------|-------|
| January  | 1380  | January  | 1860  |
| February | 1024  | February | 2176  |
| March    | 1305  | March    | 2162  |
| April    | 1332  | April    | 1478  |
| May      | 861   | May      | 1470  |
| June     | 1100  | June     | 1619  |
| July     | 627   | July     | 1602  |
| August   | 1172  | August   | 1494  |
|          | £9007 |          | 13801 |
|          |       |          | 9007  |

Increase during the first 8 months of 1839, 4794l.

Donations to the Society's general purposes, received during the month of August, 1839:—

|                              |     |
|------------------------------|-----|
| Mrs. Archer Houblon          | £5  |
| Miss M. A. Archer Houblon    | 5   |
| Lord Bexley                  | 25  |
| W. E.                        | 20  |
| Rev. T. Lockton              | 5   |
| Davy Fearon, Esq.            | 10  |
| Mrs. Admiral Ballard         | 5   |
| A Friend, per Archdeacon Law | 50  |
| Mrs. Parks                   | 10  |
| Rear Admiral Sykes           | 5   |
| Mrs. Paget                   | 10  |
| Rev. Dr. Penrose             | 5   |
| Rev. F. J. Hext              | 100 |
| Dowager Lady O'Brien         | 10  |
| F. W. Brereton               | 20  |
| Richard Hunter, Esq.         | 100 |

The Report for 1839 is now going through the press, and will probably be in circulation during the early part of October.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

| Name.                 | Place.                        | County.            | Article.                                      |
|-----------------------|-------------------------------|--------------------|---|
| Barker, W. . . .      | Coffinswell . . . .           | Devon . . . .      | Tea and Coffee Service.                       |
| Bell, J. . . .        | Alderley . . . .              | Gloucester . . . . | Salver, and Purse of Sovs.                    |
| Blake, H. . . .       | Birdham . . . .               | Sussex . . . .     | Robes.  |
| Chadwick, J. . . .    | Eccles . . . .                | Lancaster . . . .  | Watch, and Communion Service.                 |
| Coleman, J. C. . . .  | Blackburn, St. Paul's . . . . | Lancaster . . . .  | Communion Service, and Purse of Sovereigns.   |
| Douglas, R. . . .     | Trimdon . . . .               | Durham . . . .     | Coffee-pot.                                   |
| Dover, G. . . .       | Huddersfield . . . .          | York . . . .       | Purse of Gold.                                |
| Flamanck, J. . . .    | Wallingford . . . .           | Berks . . . .      | Tea and Coffee Service.                       |
| Greenlaw, E. . . .    | Great Ouseburn . . . .        | York . . . .       | Robes.  |
| Higton, W. . . .      | Checkley . . . .              | Stafford . . . .   | Plate.  |
| Hook, W. P. . . .     | Leeds . . . .                 | York . . . .       | Splendid Polyglott Bible.                     |
| Inge, J. R. . . .     | Seamer . . . .                | York . . . .       | Communion Service.                            |
| Lutyens, W. W. . . .  | Shadwell, St. Paul's . . . .  | Middlesex . . . .  | Tea and Coffee Service, and Pocket Communion. |
| Penny, E. . . .       | Sellinge . . . .              | Kent . . . .       | Silver Inkstand.                              |
| Shirley, W. . . .     | Winster . . . .               | Derby . . . .      | Plate.  |
| Simpson, G. P. . . .  | Keinton-Mandeville . . . .    | Somerset . . . .   | Plate.  |
| Whiter, W. . . .      | Thorverton . . . .            | Devon . . . .      | Tea Service.                                  |
| Whittingham, R. . . . | Polton . . . .                | Bedford . . . .    | Tea and Coffee Service.                       |



**BISHOP HEBER.**

The following epitaph has just been inscribed on the pedestal of Chantry's fine monument of Bishop Heber, in St. Paul's Cathedral:—

To the Memory of  
**REGINALD HEBER, D.D.** Lord Bishop of  
 Calcutta,  
 This Monument was erected by those who loved  
 and admired him.  
 His character exhibited a rare union  
 Of fervent zeal with universal tolerance,  
 Of brilliant talent with sober judgment,  
 And was especially distinguished by Christian  
 humility,  
 Which no applause could disturb, no success abate.  
 He cheerfully resigned prospects of eminence  
 at home,  
 in order to become  
 The chief Missionary of Christianity in the East;  
 And having, in the short space of three years,  
 visited the greater part of India,  
 And conciliated the affection and veneration  
 of men of every class of religion,  
 He was then summoned to receive the reward of  
 his labours,

In the XLIII<sup>d</sup> year of his age, MDCCCXXVI.

Thou art gone to the grave; but we will not deplore thee,  
 Though sorrow and darkness encompass the tomb;  
 The Saviour has pass'd through its portal before thee,  
 And the lamp of His love is thy guide through the gloom.

Thou art gone to the grave; but 'twere vain to deplore thee,  
 When God was thy ransom, thy guardian, thy guide;  
 He gave thee, He took thee, and He shall restore thee,  
 And Death hath no sting, since the Saviour hath died.

**REV. DR. MEYRICK.**—At Rainsbury, Wilts, a handsome but simple monument has been erected by the parishioners, as a testimony of their respect and esteem for the memory of their late pastor, the Rev. Dr. Meyrick, who faithfully discharged the sacred duties of his office amongst them for twenty-nine years.

**RELIGIOUS SOCIETIES.**—The following is a statement of the total receipts for the past year of some of the leading Societies for the extension of Christianity:—

|  |         |
|--|---------|
| Society for Promoting Christian Knowledge                  | £90,363 |
| Society for the Propagation of the Gospel in Foreign Parts | 71,308  |
| Church Missionary Society                                  | 72,031  |
| British and Foreign Bible Society                          | 105,255 |
| Wesleyan Missionary Society                                | 84,818  |
| London Missionary Society                                  | 65,490  |
| Baptist Missionary Society                                 | 22,416  |
| Hibernian Society  | 11,702  |
| Church Pastoral Aid Society                                | 10,423  |

**IRISH REPRESENTATIVE BISHOPS.**—His Grace the Archbishop of Dublin, the Bishops of Down, Ferns and Cork, and Cloyne, are the four Irish representative Bishops for the ensuing session of Parliament.

**BISHOPS' COURTS.**—A most important and admirably-written pamphlet has just been published by Mr. Sewell, of Magdalen College, Oxford, entitled "Vindiciæ Ecclesiasticæ, or a Legal and Historical Argument against the Abolition of the Bishops' Courts in causes of Correction of Clerks, as proposed by the Church Discipline Bill," now before the House of Lords. We earnestly invite our readers to the perusal of this argument, than which nothing, to our minds, can be more conclusive or better founded. The monstrous doctrine of taking away from the Bishops the jurisdiction over the Clergy of their own diocese, is here combated with equal force and judgment; whilst the antiquarian knowledge exhibited by the author, and his sound, legal, and truly orthodox opinions advanced throughout the work, are, as we think, calculated to be of infinite advantage to the cause he espouses—a cause of vast importance to the Clergy of this kingdom, whose common rights and privileges are, in the Bill now proposed, not only overlooked, but absolutely threatened with destruction.

**READING SCHOOL** was founded by King Henry VII., and the Corporation are charged by a charter of Queen Elizabeth with the payment of 10*l.* per annum to the schoolmaster, which is still paid out of the corporate revenues. Archbishop Laud, in 1640, augmented the stipend by giving two-twentieths of the rents of a freehold estate at Bray, Berks, for the benefit of the schoolmaster, which augmentation now amounts to about 40*l.* per annum. The Archbishop appointed the Vice-Chancellor of Oxford, and the warden of All Souls', and president of St. John's, in that University, visitors of his charity, who hold a triennial visitation in the month of October, when the pupils of the school are publicly examined in Latin, Greek, and Mathematics. The master holds office *quamdiu se bene gesserit*. The assistant-master is not paid by the Corporation. There was originally only a school-room, and no school-house; but in 1785, a school-house (which is of leasehold tenure, and now held for two lives, aged 81 and 45,) was purchased by subscription for the use of the master; it is situate in the Forbury, and was the residence of the late Dr. Valpy for nearly fifty years; it is capable of accommodating twenty boarders occupying single beds, besides the master's family. The master is subject to the payment of the ground rents and land tax, amounting together to 8*l.* 14*s.* per annum, and a couple of capons, and also to keep and leave the premises in good repair. The master is permitted to take an unlimited number of private pupils and boarders; and during the long period of Dr. Valpy's mastership (fifty years) the school attained a very high character: at one period he had 120 scholars, including day-boys and boarders. The school is open to all boys, whether natives or residents in Reading, and none are admitted free: day-boys pay 7*l.* 7*s.* a year for classical instruction, and 4*l.* 4*s.* more if taught writing, arithmetic, and mathematics; for French, drawing, &c. there are extra charges. The whole management and internal discipline of the school are under the control of the head master. The academical advantages belonging to the school are two presentations to St. John's College, Oxford, on the foundation of Sir Thomas White, confined to the natives of Reading educated at the school.

#### ORDINATIONS.

Oct. 20, Bishop of Peterborough.

Dec. 1, Bishop of Durham.

Bishop of Ely.

21, Bishop of Worcester.

22, Bishop of Winchester.

Jan. 5, Bishop of Ripon.

12, Bishop of Hereford.

By the Lord Bishop of Winchester, at St. Helier's, Jersey.

| Name.          | Priest. | Degree. | College. | University. |
|----------------|---------|---------|----------|-------------|
| Wright, Samuel |         | Lit.    |          |             |

## By the Lord Bishop of Llandaff.

## DEACONS.

| Name.                                  | Degree.          | College.      | University. |
|--|------------------|---------------|-------------|
| Ballard, John . . . . .                | (let. dim.) M.A. | Trinity       | Oxford      |
| Burr, James Henry Scudamore . . . . .  | B.A.             | Christ Church | Oxford      |
| Estcourt, Wm. John Bucknall . . . . .  | (let. dim.) M.A. | Balliol       | Oxford      |
| Morgan, John . . . . .                 |                  | St. David's   | Lampeter    |
| Nicholl, Iltyd . . . . .               | B.A.             | Exeter        | Oxford      |
| Thomas, Thomas Kearsley . . . . .      | M.A.             | St. John's    | Oxford      |
| Williams, Edmund Turberville . . . . . | B.A.             | Exeter        | Oxford      |

## PRIESTS.

|  |      |             |           |
|--|------|-------------|-----------|
| Evans, Evan . . . . .                  | B.A. | St. John's  | Cambridge |
| Evans, William . . . . .               |      | St. David's | Lampeter  |
| Jenkins, Edward . . . . .              | Lit. |             |           |
| Lawrence, Christopher Senior . . . . . | Lit. |             |           |
| Lewis, William Price . . . . .         | Lit. |             |           |
| Morgan, John Williams . . . . .        | Lit. |             |           |
| Shephard, John Philip Reece . . . . .  | Lit. |             |           |

## PREFERMENTS.

| Name.                    | Preferment.                           | Net Value. | County.   | Diocese.      | Patron.                       |
|--------------------------|---------------------------------------|------------|-----------|---------------|-------------------------------|
| Adams, D. W. . . . .     | Haroldstone, St. Issels               | £114       | Pembroke  | St. David's   | J. Higgon, Esq.               |
| Atwood, H. A. S. . . . . | Ashelworth                            | 187        | Glouc.    | Glouc.        | Bp. of G. & B.                |
| Bourke, S. G. . . . .    | Hatherop                              | 274        | Glouc.    | Glouc.        | Lord de Manley                |
| Brodrick, W. J. . . . .  | Bath                                  | 750        | Somerset  | B. & W.       | Trustees                      |
| Cook, R. K. . . . .      | Smallbridge, St. John's (New)         |            | Lanc.     | Chester       | Vicar of Rochdale             |
| Daubeny, G. . . . .      | Lidiard Trego                         | 628        | Wilts     | Salisbury     | Mrs. Collins                  |
| Day, R. . . . .          | Dimwick, St. James                    | 40         | Suffolk   | Norw.         | Lord Huntingfield             |
| Denne, A. . . . .        | Bittadon                              | 83         | Devon     | Exeter        | W. A. Yeo, Esq.               |
| Evans, D. . . . .        | St. Keverne                           | 383        | Cornwall  | Exeter        | J. Bennett, Esq. and others   |
| Faulkner, — . . . . .    | Clerkenwell, St. James                | 712        | Middlesex | London        | Parishioners                  |
| Garrett, T. . . . .      | East Pennard                          | 190        | Somerset  | B. & W.       | Bp. of B. & W.                |
| Greetham, J. K. . . . .  | Stampford Brett                       |            | Somerset  | B. & W.       | Earl of Egremont              |
| Hale, M. B. . . . .      | Stroud                                | 132        | Glouc.    | G. & B.       | Bp. of G. & B.                |
| Hanbury, J. . . . .      | Hereford, St. Nicholas                | 188        | Hereford  | Hereford      | Lord Chancellor               |
| Harrison, T. . . . .     | Maidstone, Trinity (New)              |            | Kent      | Cant.         | Perpetual Curate of Maidstone |
| Hawkins, E. . . . .      | Coleford                              | 100        | Glouc.    | G. & B.       | Bp. of G. & B.                |
| Hayes, J. W. . . . .     | Arborfield                            | 345        | Berks     | P. of Salish. | Lord Braybrooke               |
| Homfray, J. . . . .      | Sutton                                | 292        | Norfolk   | Norwich       | Earl of Abergavenny           |
| Jennings, H. . . . .     | Watton                                | 60         | York      | York          | R. Bethell, Esq.              |
| Jessop, T. . . . .       | Wighill                               | 114        | York      | York          | R. F. Wilson, Esq.            |
| Philpot, B. . . . .      | Cressingham Magna }<br>with Bodney }  | 607        | Norfolk   | Norwich       | Lord Chancellor               |
| Pole, E. . . . .         | Sheviok                               | 412        | Cornwall  | Exeter        | W. H. P. Carew, Esq.          |
| Powell, W. F. . . . .    | Cirencester                           | 443        | Glouc.    | G. & B.       | Bp. of G. & B.                |
| Raven, J. . . . .        | Mundford                              | 136        | Norfolk   | Norwich       | Sir R. Sutton, Bart.          |
| Smith, E. L. . . . .     | Burton Hartshorn }<br>with Chetwode } | 80         | Bucks.    |               | W. H. Bracebridge, Esq.       |
| Smith, W. . . . .        | Overbury                              | 421        | Worc.     | Worc.         | D. & C. of Worc.              |
| Sparkes, R. . . . .      | Alford                                | 205        | Surrey    | Winchest.     | Rev. L. W. Eliot              |
| Sutton, T. . . . .       | Marlton                               | 115        | Lincoln   | Lincoln       |                               |
| Thomas, M. B. . . . .    | Carew                                 | 182        | Pembroke  | St. David's   | Bp. of St. David's            |
| Thornburgh, P. . . . .   | Kingswood                             | 99         | Wilts     | Salisbury     | Parishioners                  |

| Name.           | Preferment.          | Net Value. | County. | Diocese.  | Patron.            |
|-----------------|----------------------|------------|---------|-----------|--------------------|
| Thursby, H. . . | Cound                |            | Salop   | L. & C.   | Representatives of |
| Ward, G. T. . . | Stanton Bernard      | 222        | Wilts   | Salisbury | J. C. Pelham, Esq. |
| Waters, M. . .  | Yarmouth, St. George | 100        | Norfolk | Norwich   | Earl of Pembroke   |
| Wrey, H. B. . . | Tawstock             | 783        | Devon   | Exeter    | M. Waters          |
|                 |                      |            |         |           | Sir B. P. Wrey     |

#### APPOINTMENTS.

| Name.                       | Appointment.                               |
|-----------------------------|--|
| Appleton, R. . . . .        | Head Master of Reading Grammar School.     |
| Barwell, E. L. . . . .      | Head Master of Ruthin School.              |
| Clarke, J. . . . .          | Chaplain to Lord Howden.                   |
| Glyn, G. Lewin . . . . .    | Chaplain to Earl of Shaftesbury.           |
| Molesworth, — D. D. . . . . | Chaplain to Isle of Thanet Union.          |
| Norman, H. . . . .          | Evening Lecturer, Newport, Shropshire.     |
| Paddon, T. . . . .          | Chaplain to Duke of Leeds.                 |
| Perkins, J. . . . .         | City Lecturer, Gloucester.                 |
| Rickmans, C. . . . .        | Grammatical Master, Denham Grammar School. |
| Weguelin, W. . . . .        | Curacy of Madehurst.                       |
| Wright, G. . . . .          | Chaplain to Marchioness of Northampton.    |

The following gentlemen have received appointments as Missionaries from the Society for the Propagation of the Gospel:—

#### For Van Dieman's Land.—

The Rev. Grégoire Bateman, M.A. Trinity College, Cambridge.

#### For Upper Canada.—

The Rev. R. J. C. Taylor, B.A. Trinity College, Dublin.  
Rev. John Radcliff.

#### For Newfoundland.—

The Rev. W. Bowman, Perpetual Curate of Queenborough.  
Mr. Johnstone Vicars.  
Mr. Thomas Boone.

#### For Jamaica.—

Mr. Robert Robinson, B.A. Queen's College, Oxford.

#### CLERGYMEN DECEASED.

**BARON WALSHINGHAM.**—At Merton Hall, Norfolk, after a few hours' illness, the Right Hon. and Rev. Thomas de Grey, Baron Walsingham, in the Peerage of Great Britain, Archdeacon of Surrey; 33 years Rector of Fawley with Exbury, (Patron, the Bp. of Winchester), and 36 years Rector of Merton, Devon, in his own patronage. His Lordship was born April 10, 1778; succeeded, on the death of his brother George the third Lord, April 27, 1831; married August 12, 1802, Lady Elizabeth, fourth daughter of the late Hon. and Right Rev. Brownlow North, Lord Bishop of Winchester, by whom he had several children. He is succeeded by the Hon. Thomas, his eldest son, born July 6, 1804. George, the late Lord Walsingham, brother of the deceased, and his lady, were unfortunately burnt to death at their residence in Harley-street, London, on the 27th of April, 1831.

**BARON RENDLESHAM.**—The Right Hon. and Right Rev. William Thelluson, Baron Rendlesham, in the Peerage of Ireland, M.A. of Trinity College, Cambridge. His Lordship was born on the 6th of January, 1798; succeeded to the title, July 3, 1832; married January 10, 1826, Lucy, third daughter of Edward Roger Pratt, Esq. by whom he has left no issue. The Hon. Fred. Thelluson, a twin-brother of the deceased Lord, succeeds to the title.

| Name.           | Preferment.                  | Net Value. | County.   | Diocese.   | Patron.             |
|-----------------|------------------------------|------------|-----------|------------|---------------------|
| Benson, W.      | Hampton Poyle                | £250       | Oxford    | Oxford     | Queen's Coll. Oxid. |
|                 | South Weston                 | 200        |           |            |                     |
|                 | Ashby Ledgers                | 130        | Northam.  | Peterboro' | Lady Senhouse       |
| Bushnell, J.    | Beenhams Valence             | 211        | Berks     | Salisbury  | J. Bushnell         |
| Copner, C.      | Naunton Beauchamp            | 96         | Worc.     | Worc.      | Lord Chancellor     |
|                 | Canon of Wells               | 5          |           |            | Bp. of B. & W.      |
| Gould, H.       | East Chincock                | 140        | Somerset  | B. & W.    | Lord Chancellor     |
|                 | Pucklechurch                 | 728        | Glouc.    | G. & B.    | D. & C. of Wells    |
|                 | East Pennard                 | 190        | Somerset  | B. & W.    | Bp. of B. & W.      |
| Hellicar, R.    | Fivehead with Swell          | 234        | Somerset  | B. & W.    | D. & C. of Bristol  |
| Howell, J. L.   | Penhow                       | 194        | Monmth.   | Llandaff   | J. Cave, Esq.       |
| Jenkins, F.     | St. Clement's                | 243        | Cornwall  | Exeter     | Lord Chancellor     |
| Miles, R.       | Lidiard Trego                | 628        | Wilt      | Salisbury  | Mrs. Collins        |
| Sheppard, T.    | Clerkenwell, St. James       | 712        | Middlesex | London     | Parishioners        |
|                 | Hanley Castle                | 650        | Worc.     | Worc.      | Sir A. Lechmere     |
| Tuberville, G.  | Whichford                    | 623        | Warwick   | Worc.      | Earl Beauchamp      |
|                 | Canon Residentiary, Hereford | 354        |           |            | Bp. of Hereford     |
| Underwood, T.   | Upton Bishop                 | 708        | Hereford  | Herefd.    | D. & C. of Hereford |
|                 | Ross                         | 1284       |           |            | Bp. of Hereford     |
|                 | Archdn. of Surrey            | 130        |           |            | Bp. of Winchester   |
| Walsingham-Lord | Fawley with Exbury           | 1175       | Hants     | Winch.     | Bp. of Winchester   |
|                 | Merton                       | 174        | Devon     | Exeter     | Lord Walsingham     |
| Wells, W.       | East Allington               | 345        | Devon     | Exeter     | W. Fortescue, Esq.  |

# OBITUARY.

**WILLIAM SMITH, Esq. LL.D. F.G.S.**—Whilst on a visit at Northampton, on his way to the meeting of the British Association at Birmingham, in the 71st year of his age, William Smith, Esq. LL.D. and F.G.S. The early history of this eminent observer of nature is sufficiently known from the address of Professor Sedgwick, when awarding to him the Woollaston Gold Medal on the part of the Geological Society, on which occasion he was styled by common consent "the father of English geology."

**WILLIAM WILKINS, Esq. A.M.**—At his residence, Lensfield, Cambridge, on his 61st birthday, William Wilkins, Esq. A.M. formerly a senior fellow of Caius College, Cambridge. Mr. Wilkins was a distinguished member of the London Dilettante Society, an R.A., and Regius Professor of Architecture in that Academy, as well as fellow of the Royal and other learned Societies.

| Name.             | Appointment or Residence.                  |
|-------------------|--|
| Eaton, H. C.      | St. John's College, Cambridge.             |
| George, J.        | Ailstones.                                 |
| Huyshe, F.        | Exeter.                                    |
| Knight, W.        | Haxey, Lincoln.                            |
| Nurse, J.         | Long Sutton, Somerset.                     |
| Sampson, G.       | Bridlington Quay.                          |
| Saunders, J.      | Master of Free Grammar School, Colchester. |
| Tennent, W. T. D. | Toulouse.                                  |

## MARRIAGES.

At St. George's, Hanover-square, London, Henry Percy Gordon, Esq. Honorary Fellow of St. Peter's College, son of Sir Willoughby Gordon, Bart. to the Right Hon. Lady Mary Ashburnham, youngest daughter of the late, and sister of the present Earl of Ashburnham.

The Rev. John Flowerdew Colls, B.D. of Trinity College, Cambridge, and Curate of St. John's, Hampstead, to Eliza Adams, only child of W. H. Wilson, Esq.

At Long Ashton, Somersetshire, by the Rev. William Way, M.A. Edward

Sampson, jun. Esq. M.A. of Balliol College, only son of Edward Sampson, Esq. of Henbury, Gloucestershire, to Belinda, fourth daughter of the late Benjamin Way, Esq. D.C.L. of Christ Church, and of Denham-place, Bucks, and niece of Sir John Smyth, Bart. of Ashton Court.

At Gread Baddow, Essex, by the Right Rev. the Bishop of Newfoundland, Thomas Webb Greene, Esq. of Lincoln's-Inn, Fellow of Trinity Hall, to Anna Lucy, eldest daughter of the late John M'Lachlan, Esq. of Baddow Hall.

## THE FOLLOWING WORKS HAVE BEEN RECEIVED.

Scripture Illustrations; being a series of Engravings on steel and wood, illustrative of the Geography and Topography of the Bible, with Explanations and Remarks. By the Rev. J. A. La Trobe, M.A. 4to.

Sabbath Musings and Every Day Scenes. By the author of *Souvenirs of a Summer in Germany*.

Sermons preached in India. By J. Bateman, M.A.

Letters on the Miracles of our Lord, explained in a Correspondence between a Mother and Daughter. By the author of *Conversations on the Parables*.

An Apology for the Doctrine of Apostolical Succession: with an Appendix on the English Orders. By the Rev. A. P. Perceval, B.C.L. Prayers for Private and Family Worship; founded upon the Primitive Liturgies. By the Rev. H. Allen, B.A.

The Principles of Religion, and the Existence of a Deity, explained in a Series of Dialogues adapted to the capacity of the Infant Mind. New edition.

Scripture Biography for Youth; with Twelve Engravings. By a Friend to Youth.

The Divine Commission and Perpetuity of the Christian Priesthood, as considered in a Charge to the Clergy of the Archdeaconry of St. Alban's, at his primary Visitation, A.D. MDCCCXVI. By the late Venerable J. J. Watson, D.D. Archdeacon of St. Alban's and Rector of Hackney.

"The Good Shepherd." A Sermon preached at the Funeral of the Ven. J. J. Watson, D.D. Archdeacon of St. Alban's, and Rector of Hackney. By H. H. Norris, M.A. Prebendary of St. Paul's, and Rector of South Hackney. Dr. Whittaker's Sermon to the Chartists.

Observations on certain Statements of the Archdeacon of Bath respecting one of the Sacramental Rubrics. By one of his Clergy. An Office of Christian Devotions to be used in Sunday Schools.

Essays on Romanism. By the author of *Essays on the Church*.

The Divine Commission of the Clergy. A Sermon. By the Rev. H. W. Maddock, M.A. The Church the Teacher of her Children. A Sermon. By Edward Lord Bishop of Salisbury.

Extracts from Holy Writ and various authors, intended as Helps to Meditation and Prayer, principally for Soldiers and Seamen. By Captain Sir N. J. Willoughby, R.N. C.B. K.C.H.

Ancient Christianity. Part III.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part IV.

A General Outline of the Animal Kingdom. By T. R. Jones, F.Z.S. Part VII.

A History of British Birds. By W. Yarrell, F.L.S. V.P.Z.S. Part XIV.

The Episcopal Magazine for September.

The Christian Examiner for ditto.

The Gentleman's Magazine for ditto.

## NOTICES TO CORRESPONDENTS.

"A. W." We shall be most happy to receive a Sermon for Christmas. The Extracts in our next.

"D. I. E." A parcel will be forwarded on the 1st as before. His numerous favours shall have our earliest attention.

"P. H." The "Jacob's Ladder," is a totally different book from that of H. I.; but should our friend meet with any of the works of the latter, he would confer the greatest favour by forwarding information to the Editor.

"X." has our best thanks.

"G. C." A continuation of the papers commenced in this Number is highly desirable.

"T." The review of Archbishop Sharp's Life, and notices of the other works, will, we hope, reach us by the 20th. Our friend's well-known style is often inquired after.

"Phoenix." The remaining articles in our next.

"H. H." We hope for further expositions of Popery from our able and zealous correspondent.

With respect to the controversy on the "Tracts for the Times," the ground we have taken, from conviction, is decidedly favourable to the "Oxford divines." And the more we study the subject, the more satisfied we are that immense benefit has already been derived by the Church from their publications. Our impressions will, however, possibly be best understood, when we announce, that we entirely coincide in the view taken of these distinguished characters by Dr. Hook.